The CHRISTIAN CENTURY

A Journal of Religion

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An Editorial

Admirals Without Ships

By Frank Fitt

Which Way in Cuba?

By Samuel Guy Inman

15 Cents a Copy • October 11, 1933 • Four Dollars a Year

OCT 9 1933

In This Issue

SAMUEL GUY INMAN is the secretary of the Committee for Cooperation in Latin America, a body coordinating the work of thirty Protestant mission boards. His connection with Spanish Americans goes back to 1906 when he became director of the Christian Institute at Monterey, Mexico, and since then has involved active service in all parts of Latin America. Dr. Inman is something of a Pan-American commuter, dividing his time between executive work in New York, lecturing on Latin American affairs before leading North American universities, and ceaseless travel back and forth among the South American, Central American and Caribbean nations.

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EWART EDMUND TURNER minister of the American church in Berlin, undertakes with this issue the difficult task of supplying regular news from Germany. It is with great regret that the Christian Century was forced to agree that it had become impracticable for Professor Scharfe, its former correspondent in Germany, to carry on this work.

The CHRISTIAN CENTURY

October 11, 1933

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

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Calendar of Coming Events

Oct. 10-12. Synod of New York, United Presbyterian church, Johnstown, N. Y.
Oct. 10-12. Second Synod, United Presbyterian church, Dayton, O.
Oct. 10-12. Kansas synod. United Presbyterian church, Sterling, Kans.
Oct. 10-13. Synod of Texas, Presbyterian church, U. S. Kerrville.
Oct. 11. Annual convention of New Hampshire council of religious education, First Congregational church, Concord N. H.
Oct. 11-12. Junior institute of public affairs, Johnson, Vt.
Oct. 11-15. International convention of the Disciples of Christ, Pittsburgh, Pa.
Oct. 11-16. National Woman's home missions, Methodist church, Danville, Ill.
Oct. 13-15. Annual conference Fellowship of Reconciliation, Swarthmore college, Pa.
Oct. 14-16. Fourth New England regional meeting, Congregational and Christian churches. First and South Congregational churches, Pittsfield, Mass.
Oct. 14-16. Regional conference on missions, Pittsfield, Mass.
Oct. 14-16. Young ladies section, Council of Catholic women, Milwaukee.
Oct. 15, 16. Foreign mission conference under auspices of Detroit council of churches, Detroit.
Oct. 15-16. Milwaukee archidiocesan council of Catholic women, Milwaukee.
Oct. 16-18. Synod of Pittsburgh, United Presbyterian church, Pittsburgh.
Oct. 17. Institute of Connecticut council of churches and religious education, Hartford.
Oct. 17-19. Catholic rural life conference, Milwaukee, Wis.
Oct. 17-19. Synod of Protestant Episcopal church, province of the Southwest, Houston.
Oct. 19. St. Louis conference, Methodist, south, Sikeston, Mo.
Oct. 19. New Mexico conference, Methodist Episcopal church south, Carlsbad.
Oct. 19. Meeting of ministers' union, St. James Presbyterian church, New York city.
Oct. 20-22. Sesqui-centennial Dickinson college, Carlisle, Pa.
Oct. 22-26. Centenary Anglo-Catholic congress on the Catholic Revival and the Kingdom of God, at the Bellevue-Stratford, Philadephia.
Oct. 23. Annual meeting, American board of foreign missions, Pilgrim hall, Boston.
Oct. 26. West Texas conference, Methodist Episcopal church, south, Denison.
Oct. 26. est Texas conference, Methodist Episcopal church, south, San Antonio.
Oct. 29-Nov. 3. United foreign missionary conference, New York city.
Oct. 30. Presbyterian ministers meeting at First Presbyterian church, Detroit.
Oct. 31. Fall meeting. New York Woman's foreign missionary district, New York conference, society, Calvary church, New York, N. Y.
Nov. 1. Oklahoma, Methodist Episcopal church, south, Oklahoma City.
No. 2. Texas conference, Methodist Episcopal church, south, Tyler.
Nov. 6. Detroit presbytery meeting, First church, Detroit.
Nov. 7-10. Texas Baptist general convention, Mineral Wells.
Nov. 9. Northwest Texas conference, Methodist Episcopal church, south, Clarendon.
Nov. 9. Central Texas, Methodist Episcopal church, south, Corsicana.

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME L CHICAGO, OCTOBER 11, 1933 NUMBER 41

EDITORIAL

THE WORLD will breathe more easily if the wounds suffered by Chancellor Dollfuss prove as superficial as early reports indicate. But the narrow margin by which the Austrian premier escaped death is sufficient to emphasize again the precarious nature of the European situation. Grave as may be the final outcome of the dictatorial policy upon which Dollfuss has embarked, he is at least for the time being keeping Austria from becoming an open battleground. Had he been killed, it is extremely doubtful whether any other Austrian leader could have continued his policy successfully. The fact that his assailant was a nazi would have made almost certain an effort at the forcible disarmament and probable internment of the nazis. That would have led to open fighting between the nazis and the Austrian heimwehr, with the well-armed social democrats, who have reason to fear both the others, perhaps joining in. Civil war of such a nature in Austria might quickly have brought the Germans now massed along the border over the line, and that . . . well, it was not hard, on the morning Dollfuss was shot, to hear the echo of Sarajevo. Meanwhile another week has passed with the league assembly and the disarmament conference at Geneva marking time, the most hopeful aspect of those gatherings being, paradoxically enough, the despair of the European powers.

Dollfuss Escapes Assassination

The President Confronts The Legion

SAY what else you will about the President of the United States, he has a way of meeting issues squarely that compels respect. It is, as we go to press, too early to be sure what effect his speech at the Chicago convention of the American Legion will have on that body. But it is not too early to predict that its effect on the country at large will be to convince added thousands of the wisdom, the sincerity and the courage of the chief executive. It is no secret that the President undertook the trying journey to Chicago because the high command of the legion, which is now opposed to the agitation for restoring the benefits to veterans which were reduced last spring and for immediate full payment of the bonus, feared that the rank-and-file in the convention would get out of control and demand both those things. Mr. Roosevelt met the challenge in as plain and definite language as he could command. Cognizant as he must have been of the perils to his own political future he told the legionnaires that the future policy of the government would be based on three foundation principles: (1) Generous provision for veterans who suffered injury or contracted disease while in war service. (2) No special privileges for veterans over other citizens merely because of war service. (3) The same aid for needy veterans whose disability is not connected with war service as is given other needy citizens. This is a just and patriotic basis on which to handle the whole question of veterans' relief. If the American Legion rises to the patriotic opportunity which it now confronts, it will gain in popular strength and will contribute largely to the improvement of the national outlook. But if it does not, we are confident that the nation as a whole will fall in behind the President and say, "Yes, these *are* the basic rules which must govern in handling this issue."

Catholic Women Protest Movie Code

GENERAL JOHNSON has received many vigorous letters but probably none more pointed and none more in the public interest than that written a few days ago by Miss Mary G. Hawks of the National Council of Catholic Women. Miss Hawks, in the name of eighteen hundred organizations of Catholic women, emphatically protested against the acceptance of the meaningless article five of the producers' movie code. The article in question pledged the producers to maintain such moral standards as might be "promulgated by and within the industry." Wrote Miss Hawks: "This is unsatisfactory and ridiculous. It is not within the competency of such a self-

constituted body either to state moral standards or to define their application." She went on to declare in the same forthright fashion that it was the duty of producers, code or no code, to free motion pictures from indecencies, salaciousness, and false ideals of life, and to do this as good citizens acting for the well-being of their country. But she insisted that the moral standards by which such matters should be judged could not be set up as though the producers were gods of morality themselves. "Moral principles are from God . . . : their application can only be made by the religious conscience of the individual, and with regard to the vast Catholic body of our citizens by the teachings of the church." If the producers really wanted to help the cause of better pictures, she said, let them free the industry from the blind-and-block-booking system—"this unpardonable system which has a strangle hold on the exhibitor and robs the public of all power to select or control the type of entertainment offered in their local motion picture theaters." She concluded with the statement that it is the consensus of public opinion that the movies, which might be of the highest educational and recreational value, have become a serious menace to public health and morals. What attention General Johnson, and especially Deputy Administrator Rosenblatt, will give to this and kindred expressions from representative citizens outside the industry remains to be seen. The final draft of a new code is expected within a few days.

Blood Flows Again In Cuba

ELSEWHERE in this issue there is an article on the Cuban situation which illuminates it as only one with the exceptional knowledge of Dr. Samuel Guy Inman, the acknowledged leader of Protestant work among Latin Americans, could. In the few days which have intervened since Dr. Inman wrote, however, two more violent outbreaks have occurred in Havana, so that the prospect is now even more precarious than he has pointed out. Yet both these outbreaks, hideously bloody as they have been, serve to illustrate still further the internal struggle in Cuba which Dr. Inman points out and which American action of any sort can hardly, in the long run, affect. The battle between the soldiers who had been picketing the National hotel and the officers who had barricaded themselves there for more than three weeks would probably never have taken place but for the belief of the officers that, if they held out long enough, the United States would either intervene directly in their behalf or indirectly in such fashion as to topple the Grau San Martin government and so restore them not only to liberty but to power. When the soldiers became convinced that this was the officers' strategy, they tightened up the siege to the point where the officers had to choose between starvation, surrender or a sortie. The ghastly result of the attempted sortie is not likely to make the illiterate but revolutionary-minded soldiers any easier to restrain from further violence. On the other hand, the first outbreak, which involved firing on a communist procession, amply proves the falsity of the charge that the present government is communist-controlled. The battle around the National hotel seems, therefore, to have represented the struggle between the Cuban elements desiring salvation from outside and those insistent on a Cuban solution of Cuba's problems; the other the struggle between those favoring drastic reforms and those demanding a proletarian revolution.

Liquor Advertising Barred from W.G.N.

IT WILL come with a shock of glad surprise to many who have come to think of the Chicago Tribune as the chief journalistic protagonist of the liquor interests to learn that the self-styled "W.G.N." has editorially announced that, when the eighteenth amendment has been repealed and the streams of alcoholic beverages flow unfretted by federal restrictions from the distillery to the consumer, it will refuse to accept liquor advertisements. The Kansas City Star has made a similar announcement. Pleasing as that is, it will cause less gratification than the other, because "there is more joy in heaven over one sinner" etc. Doubtless the Tribune would resent being called a penitent more than being called a sinner. Of course it really isn't one. Its whole course can be rationalized easily enough, from its point of view. But the interesting thing is to observe the various indications, of which this is only one, that even the wettest of the wet find themselves constrained to admit that there is something peculiar about this particular branch of business that demands a different treatment from that given to other business. The whole campaign against prohibition has proceeded upon the assumption that selling, buying and using liquor are normal activities within the area of personal liberty and properly subject to no different restrictions from those which should be placed upon the traffic in food, furniture, drugs or any other commodity, except that this one business offers the government special opportunities for raising revenue. But now that the campaign seems about to succeed, as it undoubtedly is, suddenly they discover that there is something peculiar about this business that requires special treatment—something so odious that the advertisement of it is either bad ethics or bad business.

Price-Control Is a Radical Measure

PRICE-CONTROL by the recovery administration is a feature of the general retail code, and also of the special code for drugstores, both of which have recently been given to the public. To call it "price-fixing" is to use an odious term and one not entirely accurate. The principal requirements are that retail prices shall be not less than ten per cent above the wholesale price of the goods delivered, and that pro-

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prietary drugstore items shall be sold with no more than a 21 per cent discount from the price marked by the maker on the package. Both of these regulations, it will be noticed, are efforts to protect the industry by preventing cutthroat competition rather than to protect the consumer by preventing overcharging. In that respect, they are consistent with the whole NRA program. But retail price regulation in a country as large as this, and as thoroughly grounded in the habits of undisciplined merchandising, is not going to be easy to enforce. It will not be supported by such a body of popular approval as the fixing of minimum wages and maximum hours called forth. The obviously humanitarian appeal is lacking. It is a little odd, too, that those who were so sure that the government never could check the illegal sale of liquor are so calmly confident that it can prevent the bootlegging of ten thousand commodities from aspirin to zwieback. It will require a considerable readjustment of the public mind before a clearance sale can be popularly rated as a misdemeanor and the bargain-hunter can be thought of as accessory to a crime. But the farther we go, the farther we have to go in this matter of regulation. With retail prices under control the question will naturally arise as to whether the government will not have to guarantee not profits, but at least running expenses, to enterprises which have had their wages and hours subjected to governmental regulation. Progress toward a socially-ordered economy is proceeding swiftly these days, and we rejoice that it is. How *can* certain academic critics persist in asserting that nothing fundamental is happening?

Methodists Would Back Peace Words With Action

THE world peace commission of the general conference of the Methodist Episcopal church has taken a step of real importance in issuing an appeal for funds with which to defray the legal expenses of Ennis Coale in an appeal pending before the supreme court. Young Coale, our readers know, refused to engage in military drill at the University of Maryland as a conscientious objector, and was expelled. The first court to pass on his case ruled that the Methodist church is as fully committed to opposition to bearing arms as are the Friends, and gave Coale's status as a Methodist considerable weight in deciding that he was a bona fide c. o., and therefore entitled to the same exemption that has been customarily granted Quakers. A higher court reversed the lower, and confirmed the expulsion of Coale. The case now goes to the supreme bench. The lawyers representing Coale are serving without pay, but there are of course certain necessary and not negligible expenses which must be met. The last general conference of the Methodists made a pronouncement which placed that denomination behind any of its members who might conscientiously object to military drill in school. Its world peace commission, therefore, regards the Coale case as a test of the church's sincerity. Does the denomination really mean what its governing body said, or is its peace pronouncement to be regarded as no more than a collection of empty words? To find the answer, the commission is asking for a fund, to be sent its treasurer, Dr. King D. Beach, pastor of the First Methodist church, 2200 St. Paul Street, Baltimore, to defray the costs of the coming action before the supreme court. It is another landmark event when one of the great denominations, as such, undertakes to provide for the defense of its pacifist members in the courts. The chairman of the Methodist commission is Dr. Ralph W. Sockman of New York.

Virginia Presbyterians Go Liberal

PROGRESS in the development of social sensitivity was shown by the proceedings of the recent synod of Virginia of the Presbyterian Church in the U. S. For the first time in its history, the synod had a committee on moral and social welfare. The report of this committee became a high point in the synod's sessions. It was a vigorous report, handling without timidity such topics as the economic order, temperance, the causes of crime, race relations, and war and peace. It is hard to say upon which of these topics the committee's recommendations were most significant, for they were all strong, clear and definite. On war, the declaration of the church's general assembly of 1929 was reaffirmed: "The church should never bless a war, or be used as an instrument in the promotion of war." And further: "We urge our people to work and pray for the success of all undertakings which seek through conferences, peace pacts, treaties and courts of justice to outlaw war and to establish among men international understanding based upon mutual respect and Christian good will." This statement, and the equally bold resolutions on race relations and the economic order, were discussed by the synod with a degree of frankness which left no possibility that their meaning and implications were not understood, and they were adopted without a dissenting vote. It may be added that the synod also approved a measure directing that the Danville military institute, which is owned and controlled by the synod, be reorganized as a non-military school. When the south civilianizes a military school, something is happening! These would have been notable decisions even if they had not been made by a denomination which is commonly supposed to be socially conservative.

Mr. Roosevelt Assumes a Heavy Responsibility

ANNOUNCEMENT of the candidacy of Joseph V. McKee for mayor of New York not only further complicates the political situation in that city, but it lays on Mr. Roosevelt a moral responsibility of the gravest nature. An attempt is already being made to

exempt the President from any connection with Mr. McKee's decision to run, even the fusion candidate, former Congressman LaGuardia, naturally endorsing the fiction that the White House is neutral in this contest. But the President cannot be exempted. Mr. Farley, who accepts responsibility for bringing Mr. McKee into the campaign, is a member of Mr. Roosevelt's cabinet, the distributor of the federal patronage, and the chairman of the party organization of which Mr. Roosevelt is the undisputed head. He could not have taken so vital a political step without Mr. Roosevelt's concurrence; not unless the country is to understand that there is chaos inside the administration. Up to a week ago it looked much as though Tammany was to suffer defeat, and that the next mayor of New York would be the LaGuardia who attempted to expose the corruption of the city's government in the campaign which reelected "Jimmy" Walker in 1929 and who won a national reputation for independence and political courage while a member of the house of representatives. Under the able guidance of Judge Seabury Mr. LaGuardia's "fusion" campaign undoubtedly had Tammany on the run. If now the injection of Mr. McKee into the contest results in splitting the anti-Tammany vote, and so permitting Tammany to slide back into power, the latter state of America's largest city will be worse than its first. Mr. Roosevelt must know this. It is extraordinary, therefore, that while he calls for a national new deal he should have placed his own city in jeopardy of being more hopelessly than ever subjected to exploitation by an "old deal" that is notoriously the worst deal in American politics.

A New Economic Man

TRADITIONAL economic theory since the days of Adam Smith has revolved around the concept of the "economic man." This man was an abstract and hypothetical creature, to be sure, but the theory proceeded on the assumption that he was a veritable reality and the capitalistic system has done its utmost to condition human nature so as to make him real. The economic man of classic theory and of capitalist practice is a man who consults his own self-interest first, last and all the time. He is altogether without altrustic impulses in his business activities, thinking only of his own profit. He buys as cheaply as he can, sells for as much as the market will bear, and pays the lowest possible wages which will induce men, women and even children to work for him. He is actuated by one motive only—economic profit for himself.

The theory which revolved around this economic man found ethical justification in the further theory that if every man consulted only his own interest the net result for all would be social wellbeing and progress. From these basic concepts was derived yet another theory, that there must be no shackling of competition by the state or by any form of social control. The economic man must be left free to pit his energies and his wits against all other economic men—and the devil take the hindmost. This third theory is known as the doctrine of *laissez faire*. Government must keep hands off. "That government is best which governs least," was Thomas Jefferson's epitomization of the true attitude of the state in its relation to the field of economic "law."

We have come to a time when each one of these basic theories of the capitalistic system is seen to be fallacious and cruel. The structure of economic life which rests upon the theory of unfettered competitive self-interest has fallen, and great has been the fall thereof. Our government, and other governments, are engaged in the revolutionary enterprise of erecting a new economic structure. In the United States this revolutionary project has proceeded thus far without violence, although the measures already adopted go farther—and promise to go much farther still—than, say, the socialist party of 1932 proposed to go in the event that they were given power.

The NRA and related measures of the Roosevelt administration assume that *laissez faire* competition has functioned long enough, and that we must have a new kind of economic system, socially planned and socially controlled. Competition, though not abolished, must be restrained, and the state itself, instead of following the policy of governing less, now frankly adopts the policy of governing more. The state, that is to say, now offers its disinterestedness and its authority to rescue the body social from the evils of unrestricted competition in the production and distribution of economic goods and to determine the manner in which these goods shall be produced and distributed among the people.

This huge undertaking involves radical departures from our traditional procedures both in politics and economics. In the strict construction of our laws and of the constitution it is probably an extra-legal undertaking, perhaps even an illegal undertaking. But, so far, the outcry against it on legalistic grounds has been confined to a surprisingly few voices. The President and his advisers have moved forward with a courage matched only by their democratic spirit. Their leadership has been reassuringly free from the assumption and threat of dictatorship. They seem to be fellow workers with the humblest of us, seeking recovery by methods which they believe will be reinforced by the popular will. In the long history of our country the American people have never shown themselves more deserving of the right of self-rule, that is, of democracy, than under the gruelling test supplied by the past seven months.

But the responsibility of the people is not limited to the display of those admirable democratic virtues of patience and loyalty and an even temper. The nature of the experiment which our society is launching is such that it requires the positive moral backing of every citizen. This does not mean "boosting" or "ballyhooing" the President and his policies. It means something far more personal and private. The utmost the government can do is to erect a new kind of economic structure. The foundation of that structure the

government cannot supply. It can be supplied by the citizens themselves, and only by them.

The foundation of the old economic structure was the economic man. The foundation of the new economic structure is also an economic man. But the old structure rested upon a self-seeking economic man, a man who, according to both theory and practice, sought the maximum of personal advantage in competitive struggle with his fellows. The system built upon that economic man has crashed. Now the crucial test which the new system must face is this: Is there in our democracy another kind of economic man, one who is not self-centered but society-centered?

After all has been said about systems—the capitalistic system, the socialistic system—and the displacing of one by the other, it remains inescapably true that both systems rest upon an economic man. This is true even of communism. Why does not Russia abandon the dictatorship of force exercised by a minority of the people over the whole population and plunge at once into voluntary communism? The answer is that Russia has to wait until it can produce the right kind of economic man, that is, a man capable of sustaining a communistic society without a dictatorship. This, to be sure, is not the language in which Marx or Lenin or Stalin would answer the question; but it is the equivalent of their answer; it is, indeed, the obverse side of their answer.

We need not hesitate to agree with communism that the character of the economic man is determined by the particular kind of economic system under which he lives. In a capitalistic system, which not only puts a premium on acquisitiveness and greed, but makes one's very life to depend upon such qualities, the economic man will tend ever to become self-centered, crafty and greedy. Put this same man in a socialistic system where the major forms of property are socially owned, and where economic greed and selfishness have little to gain, and he will be a different kind of economic man. There will be other fields—ample enough—in which selfishness can work much evil (socialism will not be heaven!), but the economic field for the expression of the acquisitive impulse will have shrunk to negligible proportions. The stimulus gone, the response will tend to atrophy.

Russian communism hopes that by holding the power in the hands of the determined minority the new system will gradually develop a new economic man who can then be entrusted democratically with the destiny of his own socialist society; whereupon the dictatorship will be dissolved.

Most of us have grave doubts about this coercive method. We do not believe that men can gather grapes from thistles. But that is not pertinent here. What is pertinent is that socialism—even coercive socialism—rests at last upon the economic man for its ultimate success. The system and the man must grow together.

The United States has adopted a different method of ushering in the new society. It is a democratic, voluntary and gradual method. It does not propose to break so suddenly with long-fixed habits that it must rely upon coercive force alone to sustain the new order. America believes that democracy is not only the best kind of society, but the best instrument for attaining the best kind of society. Our revolution, therefore, moves along democratic lines, rather than the Marxian line of dictatorship and force and bloodshed.

The question, therefore, which America now faces is whether an economic structure which is part capitalistic and part socialistic, and still democratic, can count upon the support of the economic man. If the old economic man persists in the new system he will play havoc with it. It is not made for him. The new system presupposes a new kind of economic man. And the state, though it projects the system, cannot provide the man. In the long run the system itself—taking the "system" in its broadest terms as including not only the economic but the entire cultural context of the new order—will produce its own man. But the processes of education are too slow to count for much in meeting our imminent crisis. Some agency with immediate moral power is required.

Plainly, the only agency in the United States which can answer this need is the Christian church. The Christian church must provide the new economic man for the new system into which we are now taking the first cautious, though revolutionary, steps. The church has long been familiar with the idea of making men new. Its whole moral strategy originates in the concept of a "new birth." But its theology of conversion has never been profound and thorough. It has been psychological, but not social. It has never been able to effect a new birth in the economic man. He went right on being as selfish, as crafty, as acquisitive and greedy after his conversion as before. He had to, or starve. That is what the old system of unrestrained competition did to our economic man—it removed him beyond the touch of the power of an ethical religion.

Now, at long last, after five centuries of Christianity's impotence to reach the economic man, a new system is coming into being which will allow ethical religion to take hold of the man in the system. For the system depends for its very life upon the creation of just that new kind of economic man which Christianity longs to produce. We do not wish to claim too much for the new system. It is only a cautious beginning, though it begins with a radical abandonment of much that was essential to the old order. But there survives in the new much that vitiated the old. The new may prove to be still so loaded with the old, competitive, profit-motivated habits that the utmost labor of religion cannot bring the new economic man to birth. But we shall not know until we try. And besides, the attempt to produce the new man will not keep us from demanding further progress in the new system.

We have not gone far enough into the new system as yet to be able to understand with sufficient concreteness and detail what specific emphases the Christian church must make in rendering the unique service upon which the new order depends. But the generic difference between the old system and the new is such that, if we reflect upon it deeply, it will in time yield up its ethical implications in a fashion that will surprise and

challenge us. In the light of what has already been said, that difference may be stated thus: The old system called preeminently for an economic man of independent, self-centered initiative, operating in a free market, under an economy of scarcity, in a competitive struggle with other men actuated by impulses which he could assume were just like his own. The new system calls preeminently for an economic man of cooperative, unselfish self-restraint, operating in a limited market determined according to a social plan, under an economy of abundance, in half-competition and half-cooperation with other men about the quality of whose impulses he can make no *a priori* assumption whatever.

Plainly, the fate of the new order will be decided right here. Personal character had little to do with the old competitive order. It was a system which would run itself, and it has run itself—into chaos! But character will have everything to do with the new order. The new deal will not run itself. The moment society turns away from the old *laissez faire* system and seeks another economic order, that moment society needs a new economic man. This is the moment for which the social gospel has been waiting. The social gospel is not unconcerned about the system—it rightly demands a new system, a system which has regard for human values and human justice. But the social gospel is not a specific system of economics. And the social gospel cannot, as such, provide an economic system. That is the business of the state, responding to many forms of demand including the demand of the Christian church itself. But the function of the Christian church is to provide the new economic man whose birth and growth will match the birth and growth of the new economic system.

How will the Christian pulpit preach so as to send forth into the new economic order this new economic man? We do not presume to say. The single purpose of this writing is to focus attention upon the new responsibility which has devolved upon the Christian church. It is a responsibility that the church has sought and prayed for. Now that its prayer begins to be answered, will it have grace and wisdom to match the hour?

A Statement

FROM numerous quarters reports are coming to The Christian Century indicating that a rumor is widely current to the effect that Dr. Morrison had declined to publish a reply sent to him for publication by Bishop McConnell in response to the open letter concerning the "Fellowship of Faiths" which appeared in The Christian Century of July 5. An authentic report of this rumor has finally reached us in a letter written by a gentleman connected with the office of the Fellowship of Faiths, stating specifically the nature of the rumor and indicating that it came to him from the two promoters of the Fellowship of Faiths, both of whom named Bishop McConnell as the source of their alleged information.

Readers of The Christian Century who have come to know its spirit of free discussion, even of its own editorials and policies, will not need to be assured concerning our attitude in the above matter. But for those who may have been impressed by the rumor, it seems necessary to say publicly that the statement that we declined to publish a reply from Bishop McConnell is entirely false.

It was our desire to bring the facts concerning the Fellowship of Faiths into the open, and Dr. Morrison's series of inquiries put to Bishop McConnell was designed to do so. It has been unfair to our readers to leave the matter in the air, having once directed public attention to it, but it is only fair to our public to state that the sole reason for withholding publication of Bishop McConnell's reply was the fact that he definitely advised against the publication of anything from him on the matter.

We do not believe that Bishop McConnell represented to any one that the facts were otherwise.

Shall We Dodge Mission Realities?

THE missionary boards which form the Foreign Missionary Conference of North America have just launched one of the most ambitious efforts in their history to stimulate support. A series of conferences is being held in twenty-nine cities, starting in New England and to reach as far west as Lincoln, Nebraska, and as far south as Oklahoma City. At these cities six distinguished leaders from abroad, reinforced by Dr. Robert E. Speer, Dr. John R. Mott and various board secretaries, are to address mass meetings and denominational groups. Sixteen similar meetings, held following last Easter, are reported to have had a total attendance of at least 150,000 people.

Here, surely, is one of the greatest opportunities ever placed before the official agencies of the churches to prove to their constituents that they are fully aware of the realities of the contemporary world and are conducting their work in the light of those realities. Yet there is reason to fear that this great series of meetings actually represents an effort on the part of the mission boards to distract the attention of church people from the most obvious reality in the mission world today, and to create the illusion that mission work can prosper by acting as though something did not exist which not only does exist but which overshadows the whole world of missionary activity. That "something" is, of course, the laymen's mission report.

This impression of the desire of the boards to escape, so far as possible, from dealing with the issues raised by the laymen's report is heightened by the contrast between the program announced for this series of conferences under board auspices and the program announced for the series of conferences under the auspices of an unofficial committee of laymen and ministers which is to reach between thirty and forty cities during the next few months with a study of the con-

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tents and implications of "Rethinking Missions." The meetings fostered by the boards are to be, in the main, conventional platform rallies which, according to the official announcement, are "not intended to answer the laymen's report, or to furnish propaganda for it." While it is declared that "there will be no disposition to evade any issues raised by that report," it is clear that the boards do not intend to deal with those issues of their own accord.

In contrast with this it is encouraging to discover that a "National Committee for the Presentation of the Laymen's Foreign Missions Inquiry" has been formed which is to conduct a series of one-day meetings in from thirty to forty cities for the specific study of the laymen's report and its supplementary fact-finding data. Dr. Ernest G. Guthrie, executive director of the Congregational city missionary society of Chicago, is chairman of this committee, which includes about a hundred representative Protestant leaders, both lay and clerical. Working in most cities through unofficial local groups, the committee plans to send members of the laymen's appraisal commission, together with a few of the fact-finders, to explain the contents and implications of the report in meetings largely discussional in character. Meetings of this sort were held in New York, Chicago, and in one or two other places last winter, which led to a demand that they be reproduced in other key cities. Professor Hocking, of Harvard, the chairman of the lay appraisers, opened this series of studies in Bangor, Maine, last week.

It is now a little more than a year since the laymen's report was made public. It is not a perfect document; some of its most obvious and serious shortcomings have been discussed at length in these pages. But it is certainly an important document, and the issues which it raises are genuine issues. Having been thus once clearly defined, they must be dealt with. Unfortunately, the mission boards have so far followed a line which has made it seem that they resented the raising of these issues, and that they hoped to deal with them only by ignoring or postponing them until they might be forgotten. So far as we know, there has been no important effort to put into effect a single one of the major recommendations of the laymen's commission. Yet a board secretary who has stood out as one of the few to support the report said within the last few days, "We have gone as far as we can along the lines asked by the laymen." "As far as we can" means, in actuality, no distance at all.

What this attempt to shelve the laymen's report means may be better understood if the main recommendations of that report are recalled. The remarkable caliber of the appraisal commission and the careful method by which it collected its facts and winnowed out its conclusions need not be again recounted to readers of The Christian Century. It is important, however, to hold in mind the principal suggestions made for future missionary work. (We deal here only with the recommendations largely directed toward home-base action.)

1. The report asked for a concentration of missionary institutions. The laymen's commissioners held that institutions which attempt to teach or to provide medical service or to engage in other activities which are subject to judgment in the light of accepted professional standards should measure up to the requirements of those standards. Otherwise, the term "Christian" applied to an institution would in time come to carry the connotation "second-rate." The commission, which contained several members whose professional judgment carries immense weight, held that present mission institutions are gravely in danger of being thus opprobriously regarded, and that only by a concentration of available resources in a smaller number of strategically chosen centers can this ultimately disastrous loss of standing be avoided.

2. The report asked for a concentration of missionaries. This, of course, followed inevitably from the previous recommendation. It indicated that the commission felt that the missionaries have been spread too thin; that individuals are called on to attempt, as individuals or in small stations, work which they simply cannot do well; that this diffusion frequently forces them to attempt work for which they have never been trained and for which they have no special aptitude. Instead of asking the missionaries to do an infinite number of jobs in a helter-skelter fashion, the laymen recommended a concentration of missionary abilities on the doing of fewer jobs in a conspiciously able fashion.

3. The report asked for a better choice of missionaries. There is no evading these words: "Our judgment of the possible future value of the mission movement (sic!) depends, more than upon any other factor (sic!), on the question whether there is a real likelihood that either through changing the conditions of work, or through improvement in quality, the personnel of missions can be materially (sic!) strengthened." This recommendation, it must not be forgotten, rested on the conviction that many of the missionaries encountered by the commissioners and fact-finders were constitutionally incapable of interpreting the Christian message to the contemporary orient.

4. The report asked for a drastic reduction of mission overhead. It expressed the belief that a sufficient theological understanding can be reached between the various Protestant churches to make possible a decrease in the number of boards, commissions and secretaries now required to maintain in the field workers who are carrying on the same types of work, often working within short distances of each other, and sometimes are actually working in the same institutions.

These, with subsidiary recommendations, were presented and explained at length in "Rethinking Missions." Additional data, explaining why the laymen's commission made them, is now being made public in overwhelming volume in the supplementary series of fact-finders' reports which the inquiry has been bringing out at short intervals since the appearance of the main report.

As its readers know, The Christian Century has

not endorsed all the recommendations of the laymen's report. Moreover, it has opened its columns to the most critical, and in some instances most unfavorable, examination to which the report has been subjected. But it would regard any tendency to dismiss the report lightly as evidence of a complete failure to grasp the seriousness of the world-situation out of which the report has come. The process which led to the making of the report, and the character of the group which made it, cannot be ignored. Yet, so far as action is concerned, the report has been ignored. And even so far as the thinking of American Christians is concerned, the attitude of the mission authorities seems to be that if anyone persists in bringing up the matters discussed by the report they will be given attention, but that the boards hope no one will be so unmannerly as to do so.

The mission boards deserve great audiences at the meetings which they are now holding. The speakers from overseas whom they have enlisted—Dr. Stanley Jones, Bishop Roots, President Wu, President Liu, Miss Picken and President Watson—could scarcely be equaled by any other similar number that might be picked out of all Asia and Africa. (Incidentally, these six represent in their persons and thought almost exactly the type of missionary and mission work for which the laymen's report pleads.) But to use such exceptional talents simply to go on with the old type of platform rally, or to make the old appeals for financial support, is to waste these very men and women. With the laymen's report in existence, fortified now by the mass of supporting data published by the inquiry, the question which every thoughtful Christian is asking is simply this: Are the mission boards willing to face mission realities or are they not?

For the boards to hold a national series of united foreign missionary conferences in this year 1933 without putting the laymen's report squarely in the foreground of the picture is on a level with the efforts which some church colleges made in the 'eighties and 'nineties of the last century to teach science as though Charles Darwin had never written "The Origin of Species," or the present efforts of some schools to teach economics as though Karl Marx had never written "Das Kapital."

On Domestic Disturbances

EDITOR THE CHRISTIAN CENTURY:

SIR: Say what you will, a divorce is an open confession of failure in the greatest of all voluntary ties. It should be more the occasion for repentance than for reporters. Did you ever observe, Mr. Editor, how far reaching these domestic scandals are? The publicity of Helen's private life meant the "Iliad," and all the triangular novels and plays ever since. Mr. Hazlitt has been trying to make us believe that the "Odyssey" may be a mock-heroic epic, but it at least glorifies the fidelity of Penelope and contrasts her about nine times with Clytemnestra, a wife of easy virtue. The record of her break with Agamemnon supplied plots galore for an earlier Broadway. Was it not the rift in the lute between Arthur and Guinevere that gave the whole cycle of Arthuriad to the world? Dante blames the pathetic tragedy of Paola and Francesca on the reading of the illicit love of Lancelot. The sight of the pair and the narrative made him faint with sympathy, as you recall, sir, but he left them still in hell!

Perhaps one unhappy schism that absorbs so much of the church's strength would have been prevented if Henry VIII had been less amorous and more loyal to Catherine of Aragon. His domestic life certainly helped to start a nationalistic church. It may be true that Milton "hasted too eagerly to light the nuptial torch," and we are glad to report that little Mary Powell returned to her husband, but the strain on the family tie was enormous, Mr. Editor, and it meant pamphlets on divorce. Would that all family rows could end so happily and give us a contribution like the "Areopagitica"!

Carlyle wanted to show in his "Sartor Resartus" that such disturbances have economic consequences, and he does so by saying that "not a red Indian, hunting by Lake Winnipic, can quarrel with his squaw, but the whole world must smart for it; will not the price of beaver rise?" Will anyone deny that a great man like John Wesley could have done much more for the world if he had not taken a Xantippe to wife for thirty years in the person of the widow Vazeille? I submit, sir, that when Mrs. Bertrand Russell says in her book, "The Right to be Happy," that our social system should be so built "not merely to condone, but especially to allow sexual freedom to all men and women," she has overlooked the fact that liberty is not to do as we like, but to like to do as we ought.

Yours that the twain be made one,

QUINTUS QUIZ.

The Guest

TODAY I was the hostess for
An unexpected guest;
No equipage of state had he
Nor was he richly dressed.

Instead, his clothes were travel-stained,
And humble was his mien;
He trudged afoot through lonely ways
Where wealth is seldom seen.

And after he had supped and dined,
He rested for a space . . .
I saw that hardship's load had bent
His form and aged his face.

Musing, I watched him disappear,
Unknown and bowed with care,
And yet, perhaps I entertained
An angel, unaware.

MARGARET E. BRUNER.

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Which Way in Cuba?

By Samuel Guy Inman

THE United States might as well abandon the illusion that tomorrow or the day after it will pick up the morning paper and read that a satisfactory government has been installed in Cuba, and the subject can therefore be dismissed from our minds. Cuba is the most painful boil on the Pan-American body politic. But its lancing, either by the state department in Washington or by the radical student directorate in Havana, will not heal the sore, for the polluted blood circulates not only in Cuba but in the United States and all through Latin America. It circulates in Cuba, where the pain of starvation, physical and spiritual, is felt; in the United States, where, after having often provided the island with the opiate of a high-powered capitalism and absentee landlordism, it flows back into our own life through the virus of governmental protection for economic exploitation; in all Spanish Americans, blood-brothers to Cuba, where numerous inheritances conspire to produce a lack of vigor in facing moral crises. It is useless to get too excited about reports of riots, bloodshed and coups d'etat, or read too much into them, since many more such eruptions are to be expected in the process of recovery from an infection so long existent.

Where does Cuba go from here? There are two main roads she can take. One is the way of order and reform—a continuance of the capitalistc system, developed to the *n*th degree already, through her close proximity to Uncle Sam. The Roosevelt administration is willing to be more lenient with Cuba than have others. Aside from the New Deal, which is taking privileges with much of our own procedure, we face the Montevideo conference next December, where we must be on our best behavior in order to develop trade reciprocity with Latin America, which the administration considers necessary for the success of our own NRA program.

Within the Old Order

But our government makes it clear that all solutions must come in a quiet, peaceful way, within the old order. Any government will be recognized that *will keep order*. Some of the thirty battleships at first rushed to Cuba are withdrawn; the gallant secretary of the navy, like Don Quixote nobly charging the windmill, has his landing at Havana canceled; Ambassador Welles fraternizes with the radical Grau San Martin government. But the Mississippi still rides at anchor within sight of the president's palace at Havana, as smaller craft of Uncle Sam's navy impress Cubans at every turn that within a few minutes the long distance line of the American-owned telephone may bear to Washington and Wall street the message which all the Caribbean constantly fears: "Marines landed; situation well in hand." Imagine any Cuban government trying to face fundamentally the way to reorganize its life within the shadow of the battleships representing the foreigners who control 80 per cent of the land, banks, railways, telephones, electric power, hotels, airplanes and practically every other economic power interest in the island.

Must Cuba Submit to American Dictation?

Yet the news-gatherers are at their old tricks. Headlines declare: "Counter-Revolution!" "A Cuban Sandino!" "Anarchy Complete!" "Labor Prepared to Destroy all Sugar Mills!" But in fine type you learn that the Cuban Sandino has one hundred and fifty followers and the troop train leaving Havana to attack him carried one hundred armed students, one-eighth of the number of police called out to protect President Roosevelt on a visit to New York! With all their industry, newspapers cannot find disorders in Cuba to compare with those which continued for years in the soft coal fields of West Virginia and Kentucky, and nothing like the amount of bloodshed which went on during the Machado regime, condoned by us. But Colonel Palmer, reminiscent of the war correspondents of '98 (Mr. Hearst proudly admitted that it cost him a million dollars to bring on that Cuban intervention) sees anarchy sure, "the students ambitious to make Cuba the first soviet state of the western hemisphere and spread the doctrine to other Latin American countries, while every Cuban with money, except office-holders, asks when will Americans intervene?" (New York Times, September 24, 1933.) The Hearst papers actually announced in a recent midnight edition that marines had been landed in Cuba.

So, whether Cuba desires it or not, she may be compelled to submit once again to our dictation. The blowing up of the "Maine" sent Uncle Sam there once and he stayed until he had ousted Spain, secured a naval base and the right of intervention. The breakdown of the Palma government sent the good uncle there again and he stayed from 1906 to 1909. The threatened outbreak of the Negroes in 1912, the anti-Menocal uprising in 1917, and the recent uprising against Machado, have started toward Havana either marines or battleships, or both, along with special orders from Washington. These orders, from the time that General Wood demanded the signing of the Platt amendment down through the numerous ultimata of General Crowder on through to the insistence a few weeks ago by Ambassador Welles that Carlos de Cespedes should become the successor of Machado, have been heeded.

"Work out your own problems," says the United States. Yes, by means of a coalition government,

representing all parties, satisfying various interests, eliminating graft, setting up reform programs of taxation and education, with possibly some new economic and political arrangements with the United States which will give more favorable treatment to Cuban sugar, a clear understanding of the Platt amendment, and certain limitations on the powers of foreign corporations. So far Messrs. Roosevelt, Hull and Welles seem willing to go. How far they will be forced into another and more truculent course by congress, when it convenes in December, or by American business interests in Cuba, with their strong influence in the official family itself, through Secretary Woodin, Secretary Roper and Ambassador-at-large Davis, all of whom have had large financial interests in Cuba—all this remains to be seen as it also warns all friends of international justice to be ready to move quickly against such influences.

The Road of Revolution

But Cuba may not, this time, follow this road of attempted reform under restrictions imposed by the United States. Then its second road is the way of revolution! This is the road advocated by the student directorate, now in control (September 30), which replaced President de Cespedes, advocate of the first program. The students follow the theory of direct action, of brushing aside the status quo with little ceremony and striking directly for fundamental reform. Order and respect for property are of far less importance in their view than justice and freedom from foreign control. "The way out," say the students and professors, "is not the way back to a 'good' capitalism and a democratic parliamentarianism."

Not that these students are communists, in the sense that they belong to that party, or hold connections with Russia, with the exception of an infinitesimal minority. Neither do they hanker after fascism or Hitlerism. But they believe that the old capitalism, however purified and "moral," and the old parliamentary democracy, however freed from graft, cannot deliver Cuba from the body of this death any more than it has been able to deliver many other countries that have recently turned from such prewar ideals to a new program of direct action. They see that even in the United States a revolutionary socialized program has become necessary. So they believe that Cuba should do the same.

What the Students Want

Just what the new program should be no Cuban Sun Yat-sen or Mustafa Kemal has yet appeared to define. But since Machado closed the university in 1927 and drove underground the students and professors who opposed him, this group has carried on a secret university, where they have studied all the modern developments by which various nations, exploited by the privileged, are seeking new life. Such a tremendous transformation has come over Cuban youth that educators like the American president of Candler college in Havana declare that the country is about to enter a great moral and spiritual reformation. The nearest approach to a formally stated definite program was contained in a document put out by the powerful secret organization opposed to Machado, known as the "A. B. C." Its proposals in brief were: the elimination of the Platt amendment and dictation, political and economic, by the United States; a new commercial treaty with the United States that will adjust the grave inequalities in the present reciprocity arrangement, especially a lower tariff on sugar; an economic reorganization of the country, including nationalization of the banks, railways and public utilities; a redistribution of the land through mutual agreement between the government and large landholders with an encouragement of small farms as opposed to recent tendencies to throw all land into big estates; a political reorganization that will limit presidential power and increase that of congress, to be composed of representatives of the various economic groups of the nation, including business, labor, sugar planters, etc.; eliminate the lottery and political graft; free the judiciary; develop a real national system of education, with an autonomous university.

The Mexican Parallel

The student directorate, more radical than the "A. B. C.," has replaced the latter as the controlling influence, since Dr. Grau succeeded the mild, American-befriended de Cespedes. The new government has officially announced its intention to respect international treaties and financial obligations, to protect life and compensate for land taken and there has been no suggestion of any anti-religious movement. But the students want to go farther and more rapidly. They are not communists and promise to take vigorous action against either a communist or a conservative movement, either of which they believe would defeat the real purposes of their revolution. (This probably explains the attack on the communist demonstration on September 29.) But they will not accept placidly attempted dictation from the United States.

This vigorous assertion of rights is something new in Cuba. Heretofore the favors coming from a rich uncle, always ready to step in and solve problems, always ready to throw around extravagant tips when allowed to appropriate the national wealth, have served to soothe any rising moral indignation or any real self-assertion. And today one must question whether these thirty years of paternalism have not softened the moral fiber so far that there is still too small a minority in Cuba to carry on.

Our experience with Mexico and Russia shows that we will be much better prepared to deal with this question if we appreciate the fundamental character of the problem than if we think of it as a mere eruption. Such surface thinking led the allies into the absurd expedition to aid Kerensky and involved the United States in years of fruitless protest against

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every new phase of the Mexican revolution, with loss of prestige the world around and loss of trade with Mexico, until Ambassador Morrow finally persuaded our government to understand the philosophy of the Mexico movement and adjust itself to its principles.

Mexico and Cuba are not altogether parallel cases but it will help our thinking to keep the former in mind. In the first place it will show us the futility of counting on the present line-up of Cuban parties or the present programs as final. In Mexico the course was as follows: Madero, the idealist, overthrew Diaz and tried to bring about reforms with a coalition. This was his undoing. Then came the reactionary Huerta, favored by conservative Americans but opposed by President Wilson. Then a long scramble, with many revolutionary plans, between Carranza, Obregon, Villa and Zapata. And, finally, a pretty thorough, radical program stabilized by Calles, and at last accepted by the United States. This struggle extended from 1910 to 1928 and involved terrific losses for both Mexico and the United States.

Of course actual situations do not divide into their constituent elements as logically and easily as I have sketched the Mexican parallel in order to clarify the issue. The two roads in actual life weave in and out and at times become difficult to distinguish, with parties shifting from one road to another as their individual interests shift. But experience with modern revolutions shows that the way to avoid long periods of destruction and bloodshed is by treating the reforming elements generously, not by suppressing them or by so cluttering up the new movement with coalition and compromise that radical elements turn to violence as the only hope. If, for example, the reactionary forces in Mexico and the advocates of coalition in the United States had not weakened the rather mild proposals of Madero, then the anarchy of Villa and Zapata might not have developed.

Playing with Fire

It is clear that following thirty years of unrestricted development of American business in Cuba under American protection, these interests are now in for some drastic treatment, whether our government should decide to protect them or not. In fact, past experiences indicate that the best way to salvage most of the honorably acquired holdings—and we must remember that they are numerous—would be to treat liberally the radical movement, instead of standing off and refusing to recognize it. There is no question but that Washington is playing with fire in refusing to recognize the Grau government, for this may turn it or its successor to a catastrophic program or to a ruthless militarism.

Thirty years of interventions in the Caribbean are now clarifying certain questions. Interventions settle no problems; they only transfer responsibilities to foreign shoulders. Caribbean countries, both because of race differences and distance, are not suited for statehood in our union. In spite of the influence of certain groups, sentiment in this country is against meddling in our neighbors' affairs and sending our soldiers to protect private investments. Witness the final necessity of withdrawing from Haiti and Nicaragua, a confession of the failure of moral reform by military force. Interventions hurt trade, for while they protect the static property of big corporations they spoil the atmosphere for the smaller merchants. Interventions sow hatred instead of neighborly relations with other American nations. Finally, interventions lower our moral prestige and nullify our protests against such practices in the orient.

A Proposed Program

To sum up: Washington's pressure upon a radical Cuban government to bring about a coalition and few minor reforms would precipitate a destructive movement which would probably lead to intervention, lasting several years, costing money, lives, prestige, with final withdrawal and an ultimate granting to Cuba of that which is now refused. Less suffering and loss, even to American property, would probably come from Washington's working closely with whatever government is in power in Havana and cooperating vigorously along five lines where the two countries are so closely related:

1. Substitution for the worn-out Platt amendment of a treaty that will eliminate the right of the United States to intervene in Cuban affairs, as well as the custom of Cuban officials receiving protection from their own people, thus making Cuba responsible for fulfilling her obligations to her own citizens and to the world.

2. A new reciprocity agreement, which will allow Cuba again to enter the sugar market of the United States and revive American exports to Cuba, thus benefiting the American consumer, the American business man, both in this country and in Cuba, and ending the starvation of many on the island.

3. Link such a revival of the sugar industry with a land reform, which, while recognizing that the modern sugar industry requires large mills and production, would provide a certain amount of land for family production of vegetables so that a certain amount of Cuba's agrarian riches would accrue to the Cuban people instead of the whole amount being absorbed by American owners.

4. A readjustment of the foreign debt, with a reduction of interest and a recognition that recent loans made to the Machado government under questionable conditions stand on a different basis from those made under normal conditions.

5. Recognize the fundamental place of moral stamina and spiritual power in anv rebuilding of the life of Cuba and the necessary influence exerted by us in these matters, endeavoring to show a continued appreciation of the importance of such imponderables.

There are not lacking indications that both President Roosevelt and his Cuban ambassador, Mr. Welles, might go this far with Cuba, if they could feel sufficiently the backing of the American public.

Play Fair With Kagawa!

By Harold E. Fey

NO product of Christian missions in recent years has attracted such international attention as has Toyohiko Kagawa, the great Japanese. The reasons are significant.

The most important is undoubtedly the spiritual quality of the man. The offspring of an industrial society, he has succeeded in illuminating an environment of factories and slums with the light of a living faith. Living for years in "social meteorological stations," as he calls his settlement houses, he has probably come to know the human climate of the machine age better than any other Christian leader because he has interfused this new world with an instant and sure apprehension of God. This mysticism is the secret of Kagawa's insight and strength. It is the foundation for whatever greatness the next century may remember in him, but it does not altogether explain why his name is so widely known.

A second reason for Kagawa's fame is found in the poverty of missions in such notable fruits of personality. In a day when the church at home is demanding "results" from its investments in missions there is in all the world only one Kagawa. So it comes to pass that one seldom hears an address on the world outreach of the church that his name is not cited as a justification for continued support for missions. This has produced a peculiar situation.

Magic of His Name

As "Exhibit A" of the fruits of missionary effort, Kagawa's name has acquired a luster which works magic for budgets. Men whose institutionalism or legalism are as far removed from Kagawa's flaming social passion as the east is from the west use his prestige as a charm with which to untie knotted purse strings. With the money thus raised they often support denominational institutions in the very cities where his struggling social settlements are slowly starving. It is perhaps too much to hope that promoters who use his name will make an effort to understand his principles, but we can at least point out that if the missionary enterprise were richer in such fruits of the spirit, this good fruit would not be subjected to premature ripening in the glare of promotional publicity.

A third reason for Kagawa's great name is the tendency on the part of those who take the social gospel seriously to surround him with the aura of hero-worship. Allied with him in Japan is a comparatively small group of missionaries, Y. W. C. A. and Y. M. C. A. secretaries and other foreigners associated with the outreach of organized Christianity. Each has his connections in America. This group of "cooperators" contains some of the most thoroughly Christian spirits to be found anywhere. They see in Kagawa the forerunner of that capable indigenous leadership which is already overdue in Japanese Christianity. They therefore support him, and find, sometimes to their surprise, that in so doing they have blundered into a warm spot in Japanese hearts. Christianity in the orient has too long been nourished on a diet composed exclusively of pale western saints. The oriental Christ seems strangely to come alive again when he is interpreted by and through an oriental.

But their reasons for upholding the hands of Kagawa go more deeply still. They support him because they believe in the thoroughgoing type of Christianity which he represents. They believe profoundly in Kagawa's good life, in his identification of himself with the "lowliest and the neediest and the lost," in his intelligent sociological attack on social evils, and in his conviction that individuals and social systems must be saved together. Many were disappointed when he chose not to become the voice of the inarticulate millions in Japan and cry out with prophetic abandon against the depredations of the militarists, but they have stood by him anyway.

Conventional Sectarianism

But it must not be forgotten that in thus supporting Kagawa they are speaking against the majority of missionary and lay representatives of the church in Japan. This majority plods along in the narrow routine of conventional sectarianism, and even when it has a mild interest in Kagawa's program its absorption in denominational machinery gives it little time effectively to cooperate. It is this situation which causes Kagawa's friends to cleave more closely to him and which is responsible for such excesses of loyalty as one finds, for example, in William Axling's biography. Although this is hard on Kagawa, it should not be forgotten that in thus upholding one who symbolizes the kind of Christian that Japan needs, these "cooperators" are also pointing to the type of Christian for lack of which Christianity everywhere is sorely in want.

A fourth reason for Kagawa's prestige is the widespread publicity which was given to the "Kingdom of God movement." At its outset Kagawa led forth in a program in which increase in numbers was only an incidental aim. But with characteristic shortsightedness, American Christianity made this feature central, and from a thousand pulpits hailed the attempt to increase the number of Japanese Christians from a quarter of a million to a million in three years. The chief reliance for the accomplishment of this miracle was to be the magic of Kagawa's leadership.

From the first, a project geared to this objective was doomed to failure. At the outset Dr. John R. Mott expressed grave doubts concerning the sincerity of denominational cooperation. That cooperation, it now appears, was chiefly given to those parts of the

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program which promised to increase church membership. It was probably for this reason that the movement became so attenuated that Kagawa, its founder, has now resigned from its leadership in order to devote his time to Christian social work. At the expiration of the three years the number of Christians in Japan remains practically unchanged.

What is needed now is less exploitation and more real understanding of this increasingly effective servant of God. Such an effort will produce some surprises for certain of those who have been most assiduous in developing the Kagawa myth.

The key to the understanding of Kagawa is not his theology. He is interested in theology only as a vehicle in which to travel forward on the road toward a Christian society. So long as traditional vehicles serve him, he uses them. When they break down he commandeers others or repairs the broken piece with something new. We therefore find Princeton conservatism, modern thought, and even Buddhist philosophy helping him along his way.

Christian Social Action

But whatever weird details may appear in the edges of the picture, the central theme has always been his program of Christian social action. Kagawa believes in the kingdom of God, not as a beautiful word scheme, but as the only basis on which it is possible for the modern world to build a permanent civilization. His insistence on this central reality of social survival is the thing which is likely to cause many of those who recently hailed with delight his hasty condemnation of the Laymen's report eventually to repent of their cheers. For he is building, not for the first century, but for the twenty-first.

In this building process Kagawa is experimenting with the social techniques of the machine age in an attempt to combat intrenched evils and create an order which may honestly be called Christian. No theorizer, he does not spin words into paper "systems," but through experience he is in the process of arriving at certain fundamentals upon which he expects a Christian society to arise. To promote an appreciation of the real nature of Kagawa's faith, it may be of value to look at three of these foundation stones, understanding from the beginning that Kagawa in his program of experimentation considers that he is only doing spade work on a structure concerning whose blueprints he is not in the least dogmatic.

The first element in his program is the conversion of "syphilitic debauchees, alcoholics, moneyed-men" and other "individualists in whose conscience society is still unborn." For them repentance is the only salvation. "Because the building of a moral social order known as the kingdom of God was explicit and inherent in the teaching of Jesus, his religion and the way of the present-day proponents of individualism naturally clash." In other words, his evangelism, like that of Jesus and the prophets, consciously sets out to save society through the creation of an inclusive social conscience. How long will Kagawa's name keep its magic in rich American churches when they understand that he preaches a repentance so real and so revolutionary?

Fellowship on Community Lines

Kagawa's second great emphasis will prove equally startling when it soaks into the consciousness of the denominationally minded. He believes in Christian fellowship on community lines! Whether rural or urban, he considers the community the natural social and religious unit. In Tokyo, Osaka and Kobe his church settlements are built on this principle and his agricultural cooperatives follow the same idea. Community psychology, he says, grows as slowly as a tree grows, but it is as strong as a living tree when it is established. Instead of uprooting an individual by tearing him out of his environment, he makes use of a recognized principle of collective psychology by approaching each person as a working member of a community. "When we approach them from their occupation, their daily work, it is easy for them to come to the love of the Christian church."

Kagawa then relates the converted individualist to the Christian community through what he calls "mutual aid" or "love-in-action." It is here that he will finally part company with many who are now almost ready to hail him as a modern messiah. Brotherhood, he insists, means sharing! "Luther and Calvin both looked down on economic expressions of the Christian spirit," he says, "but we must welcome the system of mutual aid back into the Protestant church." So he forms church societies to deal with such problems as disease, affording the members a practical expression of love through a kind of mutual aid insurance which "does good to all men, especially to those who are of the household of faith."

These mutual aid societies are only in their beginnings. Kagawa has found considerable difficulty in building the membership of his associations to a place where their resources can adequately care for the sick. "We could have many more mutual aid societies if the missionaries and missions would help."

Love in Action

But even against obstacles Kagawa dreams of centering this program in Christian community houses rendering a variety of the ministries of love-in-action. Heading up in this community center are the guilds, clubs and associations of the thoroughly organized cooperative community. For years he has been building producer's, consumer's and marketing cooperatives as an integral part of his Christian program. He is the father of the peasant labor unions in Japan and one of the founders of the industrial labor unions. Along with these he has set up credit unions and guilds for nurses. Plans are being laid for guild organizations for carpenters, miners, teachers, sailors, railroad engineers and other occupational groups. "We give them special homes and organizations which are self-supporting through a monthly fee. They have prayer meetings and study the Bible. They come gladly.

They want to understand Christ through their daily occupations. Unless we purify these occupations until they themselves are offered to Christ, we cannot conquer the great industrial world." Along with these cooperatives, he proposes that through Christian organization the mutual aid principle be extended by means of cooperative insurance covering maternity, accident, fire, harvest, old age, education and life. This, he says, is what "love-in-action" means in terms of twentieth century social organization.

"If I have a message to America," Kagawa wrote two years ago, "it is this: We must have Christian cooperatives. . . . Communism will destroy character, but the cooperative movement will build up character. Let us use the present organization of foreign missions as a basis on which to develop the Christian Cooperative Internationale." More recently he said: "The way to stop war is by cooperative movements, by cooperative international trade, by cooperative marketing. We Christians believe in the incarnation. We must have the spirit of God incarnated in economic schemes and projects."

Is it not high time that Christian America started playing square with Kagawa? Instead of using his name as an incantation with which to wedge open reluctant purses for the support of denominational programs, why not launch out with him into a cooperative attempt to christianize every realm of life? Instead of attempting to pigeonhole him according to our own pet systems of theology, why not cooperate with him in building brotherhood into twentieth century social organization? Instead of throwing his indigenous movements off the track by American insistence on numbers, why not submerge denominational special interests and humbly unite under Japanese leadership in an effort to clear the way for the kingdom of God in Japan? God has waited a long time for a man like Kagawa.

Admirals Without Ships

By Frank Fitt

SOME time ago a distinguished and picturesque officer of the United States marine corps failed to receive the promotion to which he felt he was entitled. In forwarding his resignation he alleged that the members of the board of control were "admirals without ships." The chairman of the board was able to assure the disappointed officer that he was mistaken in his allegation. No man could qualify for membership in the group dealing with the morale, strategy and equipment of the United States navy until he had had full command of a battleship for several years. Furthermore no man could remain indefinitely on the board. After a brief term of years he again assumed command of a battleship. Thus it was assured that the welfare and policy of the navy would never be at the mercy of men who were lacking in practical experience or who could not be dislodged from office.

A Principle for Protestantism

This story carries a suggestion for the Christian church during these mixed days of downfall and opportunity. It is a suggestion which I should like to offer as a positive contribution, practical, beneficial and convincing—at least to me. The suggestion is quite simple. Let us determine that from now on no ministers shall receive high office who are "admirals without ships." Let us take a solemn vow that no ministers shall be permitted to exercise the larger responsibilities within the Christian church who cannot give proof of the experience and discipline of at least a period of years of *successful* pastoral endeavor. Also let us make sure that their tenure of office shall be limited.

I make this suggestion because I am convinced that the pastorate provides the best possible training-ground for leadership and that in comparison with the pastorate no other training-ground can be seriously considered. It is not that ministers who have proved themselves in the pastorate are supermen, infallible in thought and deed. As in all professions even the most effective ministers have their temptations and limitations. It is, rather, that those who have been submitted to the testing process of ministering in the local church and have succeeded at the task are better qualified than any other group to mold the policies and programs dealing with the church as a whole. The benefits of limited tenure of office need no exposition. Furthermore I am convinced that if an insistence upon a successful pastoral background as a prerequisite for official leadership had been adhered to and if a definite limit had been placed upon the service of officials in high place, organized Christianity in this country would have avoided some of its more serious blunders in recent years and would find itself better able to grasp the opportunity now confronting it.

An Essential for Theological Professors

An illustration of pastoral experience as a prerequisite is found in terms of one of our leading theological seminaries. Some years ago, outside of its brilliant department of homiletics, hardly a member of its faculty had ever been installed as the pastor of a church. Not more than one or two professors had known what it meant to face the problems and privileges of the pastorate. Yet they were teaching young men who were going out to face those problems and privileges! None of the students who ever sat under those men could regard them with anything less than respect and affection. They were Christian gentlemen

and scholars. They gave their best to the cause to which they had pledged themselves. It would be difficult to characterize too highly the contribution they made. Nevertheless, in spite of their scholarship and spiritual nobility, there was a missing note which made itself felt in every phase of their contribution, a missing note which would have been supplied if those men had possessed a background of practical experience. The lack transmitted itself to the student body and for a term of years an alarming number of the young men who enrolled at that institution never entered the pastorate. Under new leadership, coming directly from a fruitful pastorate, a different policy was started. It is being worked out slowly, but firmly, and already the changed tone within the institution as well as the lessened number of seminarian casualties is the proof of its effectiveness.

As I discussed this matter with one of the professors in this institution during its former period he took the ground that pastoral experience could only be purchased at the cost of scholarship and that the price came too high. The obvious answer was that the necessity of such experience had always been the policy of the Scottish theological seminaries and that it had not seemed to lessen their level of scholarship. Such giants as Fairbairn in a former day and Moffatt in our own day had known the toil and trouble of a local charge for a considerable number of years. In fact, it would be difficult to find an outstanding ecclesiastical scholar in Great Britain who had not been subjected to this discipline. Nevertheless the professor insisted that such a policy would be purchased too dearly.

An Essential for Ecclesiastical Administrators

We can recognize the need for the same insistence upon previous pastoral experience for the personnel that directs the many agencies related to our Protestant denominations, particularly those agencies which act as clearing-houses and channels of federated activity. In many instances these agencies are directed by ministers who have fulfilled the essential requirement of service to the local church. In many other instances this requirement has not been met. In a surprising number of cases ministers entrusted with important administrative posts dealing with the interests of Protestantism for the nation as a whole or for some of its largest cities have never proved themselves in the administration of the affairs of a local church. No matter how able and earnest such men may be they are seriously handicapped by this lack.

In the very responsible position of dealing with the ministers and churches over large areas it would seem necessary that the chief officials of federating and subsidiary agencies should know by first-hand experience the factors which must be considered. Other things being equal it is very doubtful if a minister who has never undertaken the responsibility of a parish is in a position to advise or direct other ministers who have. The best authorities on childhood training are a father and mother who have brought up a family in creditable fashion.

The most necessary field for the application of the twofold principle of previous pastoral experience and a fixed term of office, however, is within the denominations themselves, the personnel that makes up the staffs and boards of overhead control. If such a principle had been resolutely observed it is very doubtful if two of Protestantism's most serious blunders in recent years would have occurred.

The Fallacy of High-Pressure Salesmanship

The first of these blunders was the general resort to high-pressure tactics in the years immediately following the world war. In the different denominations these high-pressure attempts to enlarge the kingdom of God and its finances took different forms. Essentially, however, these efforts of artificial stimulation resembled each other. In the retrospect there is little doubt that the results have brought more harm than good both spiritually and financially. At least that would seem to be a reasonable deduction from a study of the groups within Protestantism which keep an accurate annual accounting of their gains and losses. These statistics suggest that such high-pressure policies, applied denominationally, have the same unhappy effect that commercialized sensational evangelism has upon the spiritual destinies of a small town. For a time the reports are glowing with a rapid upturn of converts won and money received; but the last state is always worse than the first.

It is alleged, in defense of the ecclesiastical salesmanship which proved so disastrous, that such a policy can be excused on the ground that "everybody was doing it." The world war had developed high-pressure techniques and it seemed reasonable to apply them to the affairs of the kingdom. If such schemes were based upon a miscalculation of the reactions of both human nature and pocketbooks, the blunder is one that may easily be pardoned. I do not agree with that point of view. At the time when those unwise schemes with their quotas and slogans were applied to the denominations there was decided hesitation among the pastors and here and there, at some ecclesiastical gathering or on the printed page, a voice was raised in protest. This was not surprising. The pastors who deal intimately with their people, who know the ways of human nature and are familiar with the laws of spiritual harvesting, are aware that a type of hurried salesmanship which is questionable in business is even more questionable in presenting the claims of Christ to men and women. But the warnings were not heeded. Any pastor who challenged the wisdom of these hastily promoted campaigns received a black mark. One felt that one had "to play the game," "to cooperate," or go to one's doom professionally. If the pleadings from the pastorate had been seriously considered, or if pastors instead of promoters had been in charge, we should have been spared the embarrassment of an aftermath reflecting credit neither on our common sense nor on our consecration.

Related to this first blunder is the second, namely, the steady growth of bureaucracies within the denom-

inations. Many illustrations of this might be given. When the pastors outside the officialdom of one of our largest denominations gathered together for their annual meeting some years ago they found that the machine group had determined all election results beforehand, even to the chairmanship of committees. For once the pastors asserted themselves and the bureaucrats were overthrown.

It must be apparent that a very real danger threatens the Christian church when a widening gulf separates the officialdom of the denominational superstructure from the rank and file of the pastorate. The plans and programs originated at headquarters do not command the confidence of those laboring in the local fields. Again and again the pastor has been flooded with printed matter which cannot possibly be used in his parish. Quite obviously the material had been prepared by someone who did not know the pastorate from within. In turn the officials, earnest and hard-working, become sensitive to criticism and feel that they have been dealt with unjustly.

Officialdom and the pastorate, two groups of men who should understand one another perfectly, too frequently are miles apart. I see no remedy for this unless some such plan as that operating in the United States navy is developed. No officer is permitted to exercise important responsibility until he has commanded a battleship. After a term of service he goes back to his battleship. This movement back and forth, if properly coordinated, does not interfere with the continuity of desirable policy. Furthermore, it automatically abolishes damaging bureaucracy and makes it impossible for any unhappy cleavage to develop between those who formulate programs and policies and those who carry them out. If such a system could be developed within organized Protestantism it would mean that pastoral experience and point of view would guide from beginning to end.

In the present state of affairs which have brought the whole world and almost every individual in it into a condition akin to a psychosis it is easier than ever to be content with a negative protest which enrols one in the order of The Brethren Who Eternally Complain. I have watched too many men, young, brilliant and otherwise, who have become the victims of that unhappy order ever to desire membership in it for myself. The times demand a frank avowal of certain serious situations within Protestantism and the development of positive policies calculated to remedy them. My own contribution is made in terms of my conviction that the machinery of the Christian church should be sure of control and direction by men who have proved themselves in the training-ground of the pastorate and that no man should be assured of lifelong official responsibility. Definite terms of service and an age limit should be agreed upon for all bishops, secretaries, members of boards, all the chief personnel of officialdom. Such a policy cannot be instituted overnight; but it can be done gradually without injustice to anyone and once started its influence will be felt.

BOOKS

Christ in Khaki

PREACHERS PRESENT ARMS. *By Ray H. Abrams. Round Table Press,* $2.50.

THE STORY of the church's participation in the world war, and of the ways in which that struggle was turned into a holy war and given the sanction of religion, has already been told more than once. I have written a chapter about it myself, and Mr. R. H. H. Miller wrote an excellent book. Kirby Page and others have dealt with it at some length. But the subject had not received the thorough study that its importance merits until Mr. Abrams, of the department of sociology of the University of Pennsylvania, wrote this volume which is at once a record of the facts and an interpretation of the social forces which produced them.

After a brief introduction summarizing the part that the churches played in the American revolution, the civil war and the Spanish-American war, the author plunges into his main theme. His treatment is thorough and detailed, illuminated by a multitude of quotations and fortified by something over eight hundred specific citations of documentary sources. There are a good many people for whom it will not be pleasant reading. "Emotion remembered in tranquility" may be the material for all great art, but some emotions remembered in tranquility—even such dubious tranquility as we now enjoy—are materials for shame and penitence. But here are the cold facts, and it will do us no good to forget them. We (the ministry and the churches collectively) believed everything we were told, hated where we were told to hate, made the institutions of religion a subordinate branch of the war department, and distributed our blessings and our curses according to instructions as even Balaam's ass knew better than to permit his master to do. We did it not slavishly but sincerely, enthusiastically, patriotically, and with a fine glow of idealism.

Mr. Abrams does not criticize us for what we did; he merely reminds us, with chapter and verse, with names, dates and places. He tells also of the few who maintained in wartime that opposition to war which many had expressed in times of peace; and of the restrictions upon free speech which were enforced and applauded by those who ordinarily consider themselves champions of liberty. To state it in his own words, his purpose is to show "(1) how the churches reacted to the various societal forces, particularly the symbols and propaganda; (2) how they were used as agents of propaganda; and (3) their contribution to the winning of the war."

There is also a brief statement—perhaps too brief, in view of the general scale of the book—of the development of anti-war attitudes in the churches in recent years and some of the expressions of those attitudes. One gets the impression that the author does not take all these late pronouncements as worth quite one hundred cents on the dollar. He speaks now and again of the "wave of pacifism." But evidently he considers it an open question whether it is merely a passing wave or a permanent change in the Christian mind.

Two reflections are suggested by this review of the wartime mind. One is that neither patriotism nor religion is

discredited by showing what meretricious stuff has passed under those holy names when the church has been made a tool of the state. The other is that a serious war is essentially an enterprise of the whole community, not just of that part of it that is in favor of war. Social solidarity is a condition of its successful prosecution. Resisters and conscientious objectors do imperil the enterprise. That may be a reason why civil rights should be suspended in time of war, or it may be a reason why war itself should be suspended; but it is certainly true that war and the normal liberties of individuals in speech, conscience and action can never be made to go together.

One of the most significant and valuable parts of this volume is the light that it throws, chiefly by way of illustration, on the processes by which public opinion is manufactured. Professor Lumley's book on "Propaganda," published a year ago, and a composite volume edited by Professor Quincy Wright and about to be published are further contributions to the understanding of this important topic. If more of us know how national hysterias are produced, perhaps it will not be so easy to produce them. W. E. GARRISON.

Books in Brief

SAND DOLLARS. *By Katharine Ball Ripley. Harcourt, Brace & Company,* $2.00.

The moral of this tale, which purports to be a narrative of experience in wrestling with the depression, is that only the money one really earns is real money. Stock-market winnings are merely sand, and like sand they run easily through the fingers. The scene vibrates between Charleston, New York and Vermont. There is plenty of information about the psychology of investors on rising and falling markets—if anyone needs that information now—but there is no solution for the problem of economic security except the rather vague suggestion that it is best to spend your money instead of investing it. But the outlook for the farmer, who never gets any for either purpose, is left very dark.

THE HOMESICK MILLION: *Russia-out-of-Russia. By W. Chapin Huntington. The Stratford Company,* $3.00.

A million Russian refugees left their country in the three years following the revolution of November, 1917. They included the greater part of the old nobility and the cream of the intelligentsia. One man in seven among these refugees is a university graduate, according to the author. They are scattered all over the world, but Paris is the capital of Russia-out-of-Russia. Two thousand ex-army officers and professional men are driving taxis in Paris. Mr. Huntington, who was commercial attache of the American embassy during the last months of the tsarist regime and was in Petrograd through both revolutions, tells of the struggles of these expatriates to orient themselves in an alien world and pictures them as heart-hungry for return to their native land from which they are barred.

RICHARD HARDING DAVIS AND HIS DAY. *By Fairfax Downey. Charles Scribner's Sons,* $3.00.

It used to be said that Richard Harding Davis looked more like a war correspondent than any war correspondent really could. Yet he was a real one. He had a gift both for field journalism of the heroic sort and for looking the part. His friend Charles Dana Gibson, the artist, often used him as a model for the masculine counterpart of his "Gibson girl." Van Bibber and Gallegher were his best creations in fiction, but his own personality and way of life were a dramatization of his idea of how a successful and popular young artist and man-about-town should behave. He was his own best character, and certainly his favorite. He nearly always wrote the right word, but he always wore the right clothes. But whatever he wore, there was always about him the suggestion that he was a plumed knight thinly disguised for the occasion. He was a Galahad in spats, or riding breeches and puttees, as the case might be, and with a fountain pen always ready for action. He would have loved the idea of having a book written about him, and he could have made no reasonable criticism of the way in which Mr. Downey has done the job. No one can know the 'nineties without knowing Davis. He was not one of the leading dramatis personae, but he was an important part of the scenery.

LOWERED BOATS: A CHRONICLE OF AMERICAN WHALING. *By Foster Rhea Dulles. Harcourt, Brace & Company,* $2.75.

Only a desire to avoid the obvious, I suppose, restrained the author from calling this book "There She Blows." It is sufficiently full of solid information about whales, whalers and whaling that it may fairly be called a standard history of the industry. But it is history enlivened by much anecdotal material and flavored with the salty tang which is an indispensable part of any book about that enterprise which old Samuel Purchas called "the greatest chase which nature yieldeth."

WOMEN IN THE SUN. *By Benedict Thielen. Bobbs-Merrill Company,* $2.00.

The author of this novel calls it "an ironic drama of changing lives"—meaning by that that it portrays the irony of the fact that a man who set out to detach himself completely from the world found himself completely changing the lives of three other people and the characters of two of them. There is further irony in his effort to escape from the bustle and turmoil of urban life, only to find in the place of utter quiet to which he retreated a more tense drama than any that he had ever known before. Dealing with very simple materials, this deserves a place among the distinguished novels of the year.

CORRESPONDENCE

Decreasing Anglo-Catholic Self-Consciousness

EDITOR THE CHRISTIAN CENTURY:

SIR: May I express to you my continued delight over the rare and delicious articles which appear in your excellent paper from time to time by John Clarence Petrie? For some years I felt griped to think that American Protestantism was so unaware of the Catholic movement in the Episcopal church that it never even criticized it. At last those days seem to have passed. I have taken The Christian Century for ten years that I might find out what intelligent pan-Protestantism was thinking. It is an added satisfaction to learn what it is thinking of us.

There is, of course, a reason why Anglo-catholics have been self-conscious about ceremonies. It is that they have had to fight for them. Doubtless they fought for the wrong thing first, but internal controversy is the background of the ritual-minded crankiness so amusingly depicted in "The Disillusionment of a Ritualist." As the controversy subsides, the self-consciousness subsides, and I doubt if your contributor would find as much fussiness over such matters today as he did when he was the center of some of it. Rome has never had to fight for beautiful and reverent worship. No wonder she can take it for granted and be nonchalant about it! Were it opposed, she would develop plenty of defense mechanism about it.

We have no apology to make for copying Rome. What else

in western Christendom could we copy in order to restore Catholic worship? Nor are we ashamed of the fact that we like ceremonial any more than we would be ashamed of liking flowers. Ritual is the flower of Catholicism but not its root. Rome undoubtedly has the root, but if she has grown slovenly about the cultivation of the flower, that is one respect in which most Anglo-catholics would not wish to copy her.

Omaha, Neb. ROBERT DEAN CRAWFORD.

Has Reason Pointed Professor Einstein's Way?

EDITOR THE CHRISTIAN CENTURY:

SIR: Reading your editorial about Professor Einstein's abandonment of pacifism makes one feel the futility of absolutism in any sphere of life. Experience modifies our opinions as we grow older. As a boy I was busy trying to lead a model life by refraining from dancing and card playing because I had been taught to believe that these were wrong. I later saw the foolishness of it. For years I was a rampant, hard-boiled, 18th amendment prohibitionist until I came to see the utter futility of trying to make America dry by means of an amendment to the constitution. I have never been a complete pacifist, but at times I have been a near-pacifist.

I suppose the world needs radicals and extremists to bring about any change in public thinking on social and economic questions, but one must be willing when circumstances arise and reason points the way to follow a course utterly inconsistent with the one heretofore taken. This Professor Einstein has done and in my judgment he is not to be condemned.

You plead for "stern stuff." This is highly desirable at times, but stern stuff often leads to intellectual dishonesty in order to be consistent and sometimes lacks intelligence and sound judgment.

Washington, D. C. WILLAM E. SWEET.

What Is Left for the Church to Do?

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been keenly interested in the article, "Christianity and the Direct Negative." If the church is to live it must prove by its works that it has practical value in the world today. The church has unfortunately yielded to other organizations which have taken away its work. The Y.M.C.A. assumes responsibility for the care of the young men. The smallest part of their work is the religious part. No one seriously connects them with the church. The Y.W.C.A. has a splendid watchcare over young women. It covers that field leaving little to be done or desired more than is covered by their plans. The religious part of education grows less every year. Only a few denominational colleges remain, struggling to live. The municipalities and other organizations care almost entirely for the work of providing for the poor. There is little left in a practical way for which the church is held responsible by the community. The church is like Samson shorn of his locks and the strength which it might have had it has lost. While there are spiritual reasons for the existence of the church it is not strange that the practical man is questioning its value. In these coming, trying months the church has an opportunity to win the interest and affection of the people by insisting that it shall care for the poor in the community in which it is located.

Chicago. JOHNSTON MYERS.

Not the First

EDITOR THE CHRISTIAN CENTURY:

SIR: Because The Christian Century does not have the privilege of living in Washington it fell into the error of believing that the plan of the New York Evening Post to publish a conservative newspaper in tabloid form is the first venture of that kind in America. The Washington Daily News, a Scripps-Howard newspaper, has been published in this form for twelve years in this city and has decisively proved that it can be made successful. It is "conservative" if that be defined as printing a real newspaper rather than a "picture tabloid." It not only presents a full and comprehensive survey of the news of the day for intelligent readers, but its editorial policy is, as would be expected of a Scripps-Howard paper, thoroughly and consistently liberal.

Under the brilliant editorial guidance of Mr. Lowell Mallett, the Washington News has not only proved that a real and authentic newspaper can be published in the convenient five-column size, but, what is of greater importance, that it can at the same time maintain an editorial policy of enlightened and far-visioned liberalism, written with discerning intelligence and in a fine English style, and dedicated to every cause of liberty and idealism. One may not always agree with its ideas—but who would want a paper where that is possible? But one knows that it is seeking the truth and is unafraid. An effort like that needs to be mentioned and commended.

Washington, D. C. RUSSELL J. CLINCHY.

The Question Box

How important do you think the Bible, particularly the Old Testament, will be in the future history of the church?

R. B. P., Garnett, Kansas.

THE Bible has passed through several stages in the church's appreciation of its value. The early centuries witnessed its gradual assembling as a sacred book, its form and contents varying with the judgment of eminent scholars and churchmen, who were by no means of one mind as to which of the books, particularly those of the Christian collection, should be included in the canon.

In some sections of the church this entire collection, the Old Testament, the New Testament, and the Apocrypha, have been and are still regarded as inspired and authoritative. Others have held them to be profitable for spiritual culture, but not of equal value with the current and traditional teachings of the church. Some have sharply discriminated between the supreme value of the New Testament and the lesser sanctions of the Old Testament and the Apocrypha. With the reformation began the tendency to evaluate the various books of the three groups on the basis of their inherent tone and spirit, and their appeal to the intellect and conscience, and not on their inclusion in a particular catagory. The critical movement carried this tendency to its legitimate lengths, as seen today in the church's wise and discriminating use of the various books.

No one needs to be told that the different books of the Bible have varying values, and make varying appeals to the intelligent mind. The Bible is not a level book. None of those who read the scriptures with a wholly undiscriminating sense of duty performed could fail to find some portions more impressive, stimulating and worthful than others. In fact it is probable that even devout readers of the Book confine their readings to certain parts of the collection. For this reason it is not improbable that selected portions of the Bible will grow in popularity, and tend to displace the larger collection as we have it now. There would be distinct advantage in having an authorized abridgment, in which the more worthful books or portions of books were included—a sort of "shorter Bible," after the model of some that have already appeared.

The Bible will not cease to be important in the future history of the church. The Old Testament will have less value than the New because it is more voluminous, diffuse and antique. But given the treatment suggested it will have a significance second only to the Christian scriptures, and will have a far wider reading than it has today. There will never come a time when the Bible, properly organized and offered to the intelligent public, will not be the basis of the Christian message, and the most impressive book in the entire area of religion. H. L. W.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Relief Problems Vex New York

All Community Drives Off While Need Reaches Ten Million a Month—Dr. I. M. Haldeman Dies at 88

(Correspondence from New York)

NEW YORK, Sept. 30.—On our local relief sector the situation is most menacing. The Gibson committee has officially closed its work. It will retain a skeleton organization ready to help the public authorities if and when requested and it may possibly do a little for a few single women, but that is all. There will be no great drive for funds this fall. The various private agencies will, of course, ask the public to contribute for their regular work but the problem of unemployment relief will be laid squarely at the door of the city, state and nation. The Welfare council, which is certainly conservative and cautious, estimates that $10,000,000 per month is needed for relief in this city, but most of our social workers feel that this amount is altogether too small, that $15,000,000 is nearer the proper figure. And the city is expending this month less than $7,000,000.

The City Relief bureau has been stupid and heartless in its administration so that the plight of thousands is such as to move even the callous. A public protest meeting was held in the Town Hall Wednesday night addressed by such outstanding citizens as John Elliott, leader of the Ethical Culture society, Mrs. Mary Simkhovitch, head of Greenwich house, Fanny Hurst, the novelist, Norman Thomas and others. Mr. Thomas pointed out that one-third of the normally employed of this city were out of work. Demands for more adequate relief were formulated and it was voted to address definite questions concerning relief to the candidates for the mayoralty.

* * *

Dr. Haldeman Is Dead

Dr. Isaac Massey Haldeman, pastor of the First Baptist church of New York, died at his home this week. He was 88. Dr. Haldeman was one of the most widely known fundamentalists in this country and his attacks upon the modernists were vigorous and bitter. Dr. Fosdick particularly came into the line of his fire. Recently he had assailed Buchmanism as an invention of the devil to deceive the elect. Dr. Haldeman had been pastor of the First Baptist church since 1884.

* * *

Mary VanKleeck and The NRA

In an interview published this week Miss Mary VanKleeck, who directs the industrial studies for the Russell Sage foundation, expressed deep skepticism in regard to the NRA. She believes that the seeds of fascism are being sown by it and that no real improvement has actually appeared. Miss VanKleeck is particularly critical of the treatment being given organized labor under the NRA setup. She believes that the President has set public opinion against the labor unions in their struggle for collective bargaining. "The worker," she says, "is suffering both as a worker and as a consumer." It will be recalled that Miss VanKleeck recently resigned from the Federal advisory council of the U. S. employment service, a part of the NRA organization, in protest against what she considered wrong trends in the administration of the recovery program.

* * *

Yom Kippur Widely Observed

Yom Kippur, or Day of Atonement, is being widely observed today by our Jewish friends. Not only are the various synagogues used but many extra halls and meeting places have been pressed into service.

* * *

Christ Presbyterian Church Aids Garment Workers

Christ church, one of the churches of the New York presbytery, is located on West 36th street in the center of the garment industry. For the last two years it has allowed the organizations of these workers to meet in its auditorium and other rooms, thereby giving hundreds and even thousands some idea of the basic friendliness of the church for them. Recently some of the code decisions in this industry have been made in the church. The pastor is the Rev. Cameron Hall, a young man of great ability who is becoming increasingly known for his interest in the industrial workers and their cause.

* * *

Religious Education Week

Under the auspices of the Greater New York federation of churches religious education has been stressed this week. Programs have been set up for the parents and the teachers who are to be responsible for our city Sunday schools this coming fall and winter. Exhibits of the work of the children during the past season have been made at the various conferences held. It is good to see how much greater the desire to have trained teachers in our church schools has become in the last few years. The department of religious education of our federation of churches deserves much of the credit for this.

* * *

Dr. Carter Closes Pastorate

Dr. William Carter, pastor of the Throop Avenue Presbyterian church in Brooklyn, closed his 18 year pastorate at his church last Sunday. Dr. Carter has been known as a traveler, writer and lecturer. A community service was held in his honor and addresses were delivered by Dr. John H. Finley and Col. Robert Starr Allyn. Although Dr. Carter has reached the age of retirement his vigor and capacity for work are such that he can retire only in name.

EDMUND B. CHAFFEE.

Border Tradition Still Powerful

Urschel Trial Shows Survival of Old Sympathy for Law Foes—No More Drives for Southern Baptists

(Correspondence from the Southwest)

WACO, Oct. 1.—In the language of gangland, the southwest has been put on the spot for a month or more by the capture of the Urschel kidnapers and their trials. That which has received millions of words in the daily press of the nation could hardly be treated as news in this publication, but there are social implications worthy of notice here. It cannot be said that the southwest produced these gangsters, because the birthplaces of most of the principals are known to be elsewhere. While their activities extended here, they were not confined to this section, but operated over a territory reaching from the Great Lakes to the Gulf of Mexico. It might be to the honor of the section that these, the worst criminals known to history, were apprehended here, and while due credit must go to the federal government agents of justice, the finest cooperation has been given by local officers.

It might be true, however, that a certain hangover from border days, when bad men in the wide open spaces considered the chances of getaway good, remains with us. That sympathy, if not admiration, for the border bandit, partially induced by unlimited tales which made him a hero of gigantic stature, still exists among certain classes here is beyond question. Possibly the resident families involved in sheltering and abetting these hijackers afford a revelation of this often unsuspected sympathy. And it must be remembered, too, that for generations the southwest has been the goal of immigrants, not simply from foreign countries, but from the other states, and while on the whole a very high type of immigrant has come seeking fortune and advancement, many of the worst elements of society have also come.

* * *

Methodists May Unite Colleges

Driven by inability to provide funds, and yielding to the continued socialization and secularization of education, the Methodists of Texas are proposing to unite Southwestern university, Georgetown, with Westmoreland college, San Antonio, and to turn over to the respective municipalities Methodist institutions located in Fort Worth, Weatherford, Sherman and Greenville. Is this a harbinger of similar action by other denominations?

* * *

Baptists Drop All Special Drives

Baptists of Texas, finding their receipts to the denominational budget diminishing, have decreed through their state executive board the abolishment of all special drives.

The amount decided upon as a minimum necessity for next year is $318,000; and it is hoped out of any amount received in excess to relieve pressing obligations against educational institutions. Ten years ago the annual budget approximated a million dollars.

* * *

Celebrate Notable Pastorates

Two pastors' anniversaries deserve emphasized mention. The first is that of Dr. C. T. Caldwell, who is rounding out 30 notable years in the First Presbyterian church, Waco. The other is that of Dr. W. W. Phares, who is completing 20 very successful years in the South Dallas Christian church. Preparations are being made by the Episcopal diocese of Texas to observe the 15th anniversary of Bishop Clinton S. Quin's consecration. During his term of office, the church has made genuine progress, and has registered a very substantial growth.

* * *

Dr. Jones' Book Sketches Many Texans

Texans feel warm interest in Edgar De Witt Jones's latest book, "American Preachers of Today." The distinguished author himself is a native of Texas, as is also Joseph Fort Newton. Among other Texas ministers, in addition to George W. Truett, who comes in for a chapter, are to be found L. R. Scarborough, Fort Worth; L. N. D. Wells, Dallas; Graham Frank, Dallas; Bishop John M. Moore, Dallas; Bishop A. Frank Smith, Houston; Umphrey Lee, Dallas; C. C. Selecman, president Southern Methodist university, Dallas.

JOSEPH MARTIN DAWSON.

Just Off the Press

New Book for Leaders of Young People
By Dr. HARRY T. STOCK
Secretary of Young People's Department, Congregational Education Society

Young People and Their Leaders!

A non-technical guide for teachers, counselors, and parents of young people of high school and college age. Dr. Stock's wide experience in young people's work has given him the opportunity to develop educational theories along practical lines. In this book he clearly and simply describes in non-technical language methods which he has found most effective in guiding and inspiring young people to face their everyday problems, prepare for adult life, make a significant contribution to the social order through their own leadership, and to develop a Christian philosophy of life, enabling them to experience the deeper spiritual realities.

This book is sponsored by the Leadership Training Publishing Association and is the approved textbook for the course on Young People's Materials and Methods in the Standard Leadership Training Curriculum.

Price 60 cents

Congregational Publishing Society
The Pilgrim Press
14 Beacon Street, Boston, Mass.
19 S. La Salle Street, Chicago, Ill.

Germans to Fast To Feed Poor

Vast Campaign Planned to Combat Hunger in Coming Winter—Aryan Laws Divide Churches

(Correspondence from Germany)

BERLIN, Sept. 18.—As great a popular relief movement as has ever been attempted by a European nation was presented to the German people by Hitler and Goebbels recently in dramatic speeches. "What remains of social destitution we are determined to carry socially, not letting some hunger and freeze while others have enough to spare. . . . Here we find the inner connection between the national and the Christian points of view." Thus spoke Goebbels. "The slogan of this great relief campaign is: National Solidarity. Each citizen must understand that his gift alone conduces to the real creation of a unity of national fellowship (Volksgemeinschaft) when his gift implies sacrifice. National solidarity is needed more than ever. More than charity, work can come out of our giving. We can only solve our national problem if we can build ourselves together as a block of steel. We have already broken the international solidarity of the proletariat. Through sacrificial giving this winter we can achieve a national unity." Thus spoke Hitler.

The first Sunday of each winter month is specially set aside for this great nation-wide appeal. An immense doorbell brigade will make the appeal personal and pointed. In every German city and town contribution cans will be rattled by stalwart lads and winsome lassies. Gambling, which has national sanction in Europe, will also help. A fifty-pfennig street letter lottery serves not only charity but culture. With every bet there comes the assistance of the poor, the chance of winning a larger cash prize, and five postcards from a series of 300 pictures presenting two thousand years of German history and culture! Relief stamps will also be on sale. Each satisfactory contributor will receive a card for his door, "We do our part," which will protect him from other solicitors that month. But the most dramatic sacrifice will be made at the Sunday dinner. It is to be of one simple course. This is indeed sacrifice, for the Sunday dinner is a solemn tradition of grandeur in Germany. In restaurants and hotels, on dining cars and at home, Germany is to eat for fifty pfennigs and give the rest to charity. "Selflessness before selfishness" is the slogan announced by the national socialist peoples party.

* * *

Great Lutheran Celebration At Wittenberg

In Wittenberg, city of theses-nailing, celebrations commemorating the 450th birthday of Luther are under way. A high point was reached Sunday, Sept. 13, when the archbishop of Sweden reminded the multitude that great Lutherans were not local but world figures. Gustaf Adolf, Martin Luther, world figures for all Protestants. The archbishop closed with the comment that Luther had freed the

Christian conscience from compulsion. Landesbischof Mueller announced that the seat of the reichsbischof, soon to be erected, would be Wittenberg. Here all great national Protestant assemblies will be held. If churches in foreign countries, continued Mueller, still remain without an understanding of the inner events of the Evangelical church they must be assured that everything has happened from a spirit of absolute veracity. Secretary of the Interior Frick praised Luther as a typical German hero, who dealt without compromise, and who had the power of one-sidedness (*einseitigkeit,* probably meaning the pursuit of a chosen policy regardless of consequences). Ministerialdirektor Jaeger defended the revolution within the church as being as necessary and decisive as the theses-nailing itself. A Day of Protestantism is to be held on Oct. 31 annually, beginning in 1934.

* * *

Plan a "Day of the German Farmer"

The German people are delighting in colorful holidays and celebrations the like of which they have not seen since the pomp of emperor and queen spoke to their hearts. The republic was undramatic, colorless. During 14 years the socialistic republic did not succeed in making Labor day a national holiday. The nazis did it at one swoop, and it is a holiday on full pay! The first Sunday of October has in the past been a Thanksgiving day, but never as this year. Weeks in advance this has been announced as the "Day of the German Farmer." It shall be a day in which "the recognition of the significance of German farming shall be spread to the widest circle, and from now on this day is to symbolize the passing of the time when the farmer has been placed in an inferior status." Assemblies take place all over Germany. In Hamlin, Piedpiper town, the central assembly takes place. On the Piedpiper mountain a half million farmers will gather. Hitler and Darré will speak. A riding tournament, bugling and bands, the mountain illuminated, Japanese lanterns on the river Weser, the singing of the Deutschlandslied—all heard or described over radio, penetrating entire Germany.

* * *

Hold Up Entrance Into Nazi Party

Until April 1, 1934, no new members will be taken into the national socialist party. At present they have 1,900,000 members. They announce 2,000,000 applicants. These must undergo a severe examination before attaining the coveted membership card.

* * *

Aryan Clause Brings Church Crisis

No storm has upset the church life of Germany in recent years comparable to that aroused by the passing of the famous Aryan paragraph forbidding pastors with Jewish ancestry the right to hold office. This also applies to church executives. Pastors and officials having wives with Jewish blood are also excluded. Will it be enforced? So far the German Christian movement has not stood unitedly for its enforcement. The eyes of the world are on Germany. Daily letters are received in Berlin asking if it really be true that a persecution of Christians has begun in the land of the reformation.

* * *

London Press Quoted as Decrying Unofficial Reichstag Trial

The comment made in the Berlin press at the opening of the London unofficial trial for defending those accused of setting fire to the Reichstag was that a majority of the British press either condemned the trial or refrained from commenting either way. A conservative London journal was quoted as condemning the trial as an unnecessary disturbing element to German-English relations. The London paper said that liberals and pacifists who talk most for peace stir up the greatest amount of war spirit by just such acts as these.

EWART EDMUND TURNER.

Churches Plan Heavy Winter

Kansas City Council Announces Many New Enterprises—Dr. Jenkins 26 Years at Linwood

(Correspondence from Kansas City)

KANSAS CITY, Sept. 30.—If September is to be taken as an indication, the church life of this city will be one of tremendous activity this year. A brief listing of only the more important events during September required almost a full column in a recent issue of the Kansas City Star. The

Chosen by the Religious Book Club for October

And the Life Everlasting

by **JOHN BAILLIE**

author of "The Place of Jesus Christ in Modern Christianity" (a Religious Book Club Choice), etc.

Dr. Baillie believes that much of the current discussion of the problem of immortality proceeds on entirely wrong lines. There is serious confusion of thought, both concerning man's interest in eternal life and concerning the nature of the eternal life to which he has looked forward. This book is an earnest and heartening attempt to correct these misunderstandings by an appeal to the facts revealed by the history of thought. $2.50

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Master of Selwyn College, Cambridge

Must the family be abolished and promiscuity take its place? Should we put in first place as a law of civilized society the customs and manners of savages? Here is a formidable and scholarly reply to the theories of Bertrand Russell and his school, along with constructive proposals for the future of our marital and social relations. $1.75

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CHARLES SCRIBNER'S SONS, NEW YORK

man most directly responsible for this religious interest is Dr. Irvin E. Deer who this fall begins his seventh year as general secretary of the Kansas City council of churches. Those in close touch with the situation declare that there has never been a time when the work was so well and so thoroughly organized, when there was a more vital interest in the program, or a more enthusiastic response to its challenge. A strenuous and useful year of activity on the part of all Kansas City churches is predicted.

* * *

City Council Helps Church School Teachers

That the Kansas City council of churches is determined to do its part to provide training for church school teachers is evidenced by the fact that religious instruction is being offered in both day-time and evening classes. In the first of these the school of religious education offers classes each Tuesday morning from 9:30 to 11:00, while in the second the work is offered each Tuesday evening from 6:00 to 8:00. One unit of study may be completed in the six week period. Miss Vesta Towner is dean. The instructors are Kansas City ministers and other religious education leaders.

* * *

Plan to Encourage Religious Drama

Plans have recently been completed for the organization of a Religious Drama guild of Kansas City, to be under the direction of Milford R. Waddill of the city council of churches. Mr. Waddill, who last year did graduate work in the drama department of Yale university, explains that the aim of the organization is "to encourage the production of plays of a definite religious nature." The purpose would center about the presentation of religious drama offering "a Christian solution to pertinent social problems of the day." The class of leaders who shortly will begin the study is now being organized. They will be trained to direct religious drama groups in churches.

Another effort in the same direction is a religious drama tournament which is being planned for the churches under the auspices of the city council of churches. The dramas will be presented on Oct. 23, 25, and 26. The winner in the tournament will represent Kansas City in competition with the winners in other sections of the state at the Missouri Sunday school convention to be held in Kansas City, Nov. 2, 3, and 4.

* * *

Plan Missionary Meeting

The largest missionary conference ever projected in Kansas City was discussed recently when a committee on arrangements met with Walter Getty of New York city. Mr. Getty is associate director for the United missionary conference, under whose auspices the local sessions are being planned. The conference, in which 14 major Protestant denominations are cooperating, has arranged in the interest of foreign missions for interdenominational meetings in 29 large cities of the country. The Kansas City meetings will be under the auspices of the council of churches, and will aim at reaching with a missionary, educational, and inspirational message more than 100,000 Protestants in the city and vicinity. It will bring here some of the most widely known leaders in the missionary world, including E. Stanley Jones and Lillian Picken of India, Dr. Herman Liu of Shanghai Baptist college, China, and Miss Yi Fang Wu of Ginling college, China. The purpose of the conference, according to Mr. Getty, is to meet with educational means the problems and challenges which have arisen with changing conditions abroad in missionary enterprise.

* * *

Linwood Community Church Observes Homecoming

The Linwood Community church recently celebrated the 26th anniversary of Dr. Burris Jenkins' pastorate with a homecoming day for its 2500 active members and friends. Dr. Jenkins preached on "Twenty-Six Years at the Community Church," reviewing the growth of the congregation which began with a membership of 300 in 1907 and which worshiped in the basement of the present building. He also discussed the changing problems as a residential community evolved into a business center.

The Linwood forum has had to be discontinued this year because of the difficulty of obtaining adequate financial support. Instead, the church will present notable speakers from time to time.

* * *

Ministerial Changes

The annual Methodist conferences this year have brought about only two changes in the ministerial personnel of this city. The Rev. E. L. Hobbs of Omaha, Neb., comes to the Independence Avenue Methodist church, having permanently exchanged pulpits with Dr. John W. Kensit, who has been pastor here for a number of years. The Rev. Herman H. Luetzow, formerly of Chillicothe, Mo., has been transferred to the pastorate of the Melrose Methodist church, south, to take the place of Rev. Allen P. Brantley, who was recently transferred at his own request to the Western North Carolina conference.

* * *

Visit of Congregational Leader

Kansas City was again favored with a religious feast in the recent visit of Dr. John R. Scotford of Boston, an editor of the Congregationalist church. His subject, "Can We Build a Cooperative Commonwealth?" proved to be both stimulating and instructive.

* * *

New Dean at K. U. Bible School

The Rev. Seth W. Slaughter, pastor of the First Christian church at Lawrence, Kan., was recently appointed dean of the Kansas Bible college at the University of Kansas. He succeeds Dr. Samuel B. Braden, who recently resigned to accept the pastorate of the First Christian church, Paducah, Ky. Mr. Slaughter received his bachelor of arts degree from Drake university in 1916, his master of arts degree from the University of Chicago in 1918, and his bachelor of divinity degree at the same institution in 1922. In addition to his work on the campus, Mr. Slaughter will continue to serve as pastor of the First Christian church of Lawrence.

IVAN G. GRIMSHAW.

Prison Scandals Shock Canada

Church Groups Beginning to Demand Inquiry—Presbyterian Moderator Ill—Discusses Pacifism and Socialism

(Correspondence from Canada)

TORONTO, Oct. 1.—Church courts of several communions in Canada have been giving much attention to the treatment of the criminal in our penitentiaries. The outbreaks in prisons in the United States prepared the way for this, but serious disturbances in different Canadian institutions produced a widespread suspicion of something seriously amiss. When last spring the foremost penitentiary became the scene of what was said to be an armed rebellion, certainly accompanied by incendiarism and violence, public opinion was for the moment lulled by the chorus of assurance in the press that it was all stirred up by a famous communist who had been last year sent down for five years. Subsequent prosecutions led to trials of the rebels who were bravely defended by the ex-attorney general of Ontario and his barrister son. The evidence elicited from the trial judge a high compliment for the communist who, instead of being as alleged the instigator, was declared to have been a pacifier. No retractions of the unfounded charge have appeared. But incredible stories of apparent cruelty have come to light, the incidents being left quite unexplained.

The federal government discouraging public inquiry while opinion is inflamed, church people have been greatly aroused by a series of articles in a journal which has been foremost in hounding communists and in defending every questionable police action. Church bodies now demand public inquiry, but this only reminds us that "indignation is not a political attitude." The articles have been written by a physician who, under pathetic circumstances, was committed for a long term of imprisonment, but who has been restored to professional standing by the Medical association. However inaccurate his story may be in detail or out of date by reason of recent changes, Christian people are being moved to a more serious and constructive attitude to the criminal.

* * *

Leading Ministers Break Down

Sympathy of churchmen everywhere goes out to the Presbyterian church and its moderator, Dr. H. R. Grant, who has been completely laid aside and perhaps permanently disabled by illness. From college days onward he was respected and beloved, not least by those from whom he turned at the time of church union. Social work in Toronto is hit hard by grave illness which has come to two outstanding downtown pastors, who have through many years ministered effectively among the poor.

* * *

Bishops Give Leadership

The Anglican bishops whose dioceses cover western Ontario recently convened

a conference of church leaders of different communions to further that joint enterprise for the christianizing of Canadian life, from which attention was seriously diverted by the incursion of the Oxford movement and the subsequent serious division of Christian people. Further efforts in line with those of these two bishops may yet bring effective action to bear upon the enterprise to which so much thought had been given and for which high commitments had been made.

* * *

Pacifism and Socialism

Considerable interest has been aroused by three lectures delivered by Dr. R. P. Bowles, chancellor-emeritus of Victoria university, one universally loved and admired for fine scholarship, mature thought and devoted Christian life. He chose as his titles the following: "Justifying my pacifism," "Rationalizing my mysticism," and "Questioning my socialism." At the first session no place was allowed for considerations of prudence or compromise; the situation was reduced to extreme simplicity. "I will not fight under any circumstances, and this attitude shall be made as effective as publicity can make it." Such in a summary statement was the attitude as regards war. When the lecturer came to deal with the social order in its economic aspects he was unable to see any such simplicity. True, he declared emphatically that we must lean with all our weight toward some form of planned and cooperative economy as distinct from the *laissez faire* policy of the last century; but the chancellor entered demurrers to many dogmatic statements frequently made in the name of Christianity. No longer was there a clear issue in which he would choose his side and take the consequences. Elderly ministers conspicuous in defense of the status quo beamed with joy; as also when during the other lecture warnings were given against any undue intellectualizing of mysticism. Yet no ground was provided for such comfort, as the chancellor demanded the subjection of the minister's mind to scientific discipline.

* * *

Contrasted Ministries

The Rev. G. Stanley Russell who ministers to the large congregation of Deer Park church has returned from England and to stay. There were suspicions that British fields would lure him back from the land of his adoption, but he recognizes that he has a definite ministry here, even though it sometimes takes the form of severe criticism of his more radical brethren. The great mass of people who come to church tired and unready for stern spiritual discipline yet wishing to see a little farther into the meaning of life and to feel a little more sure of God, find in this apostle of British Congregational liberalism a warm friend and congenial leader. On the other hand, Canon F. G. Scott of Quebec, the "beloved padre" of the great war, is constantly shocking the complacent folk by stern reminders of the full implication of the Christian way of life, and his retirement from active pastoral duties has not brought the silencing of his courageous voice. The church of Christ in Canada is still catholic.

ERNEST THOMAS.

King Observes Buddhist Lent

Siamese Monarch Issues Message to His People—Missionary Scholar Dies—Superstition on Wane

(Correspondence from Siam)

BANGKOK, Sept. 10.—King Prajadhipok delivered his first radio address to the nation during Buddhist Lent. He made no reference to the political situation, but spoke of the season as a time "when we should determine to render good deeds and listen to the sacred teachings of our Lord the Buddha." After urging the people to offer individual personal sacrifices for the welfare of the whole and to strive to use the period of Lent for rest, peaceful reflection and contemplation, the king closed his message with these words: "By the grace of our Lord the Buddha, who is our constant refuge, I pray that this beloved country of ours may forever be granted the most tranquil existence, and that my people, each and all, may always find nothing but ever-increasing contentment and happiness in their path of life." The king and queen plan to make another journey to the United States early next year in order that his majesty may have a second operation on his eyes.

* * *

Army's Government Still in Power

The government established June 20 by a coup d'etat led by Col. Phya Bahol, commander-in-chief of the army, is still in power. Phya Bahol made good his promise to withdraw after 15 days because he was not a political leader, but his majesty the king refused to accept his resignation. Many of the acts of the Phya Mano government during the three months following April 1 when the people's assembly was prorogued have been rescinded. Changes are still being made in the national electoral law, but Siam's first general election will probably be held in October.

* * *

Strict Censorship For Newspapers

Criticism of its acts by the press have not been pleasing to the government. Three papers owned by a Siamese firm were placed under strict censorship. One of these is edited by an American and claims the largest English circulation in Siam. It carried on a strong editorial campaign against the government edict. The ban was lifted in a few days, but a scathing editorial after that time so incensed the government that it demanded an apology and retraction. An apology was printed but was deemed unsatisfactory, and the paper was closed for two weeks. Before it could be published again the owners had to deposit a bond of a thousand ticals, and this may be forfeited at any time the government is displeased.

* * *

Missionary-Scholar Dies in Burma

Last month saw the passing of Dr. Robert Halliday, probably the foremost scholar in the Mon language. He went to Burma from Scotland in 1893, but from

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1910 to 1922 he was at Nakon Pathom at the mission of the Church of Christ among the Mons of southern Siam. One of his daughters still serves at the station. In recent years Dr. Halliday had been a member of the American Baptist mission at Moulmein, Burma, where he died. He had published a Mon-English dictionary, and had done much research in Mon inscriptions dating back to the early centuries of the Christian era. Rangoon university conferred upon him the degree of doctor of literature, and the government awarded him the Kaiser-i-hind gold medal.

* * *

Mission Leader Warns Untrained Preachers

Bangkok was recently honored by a visit from the general secretary of the Society for the propagation of the gospel, Canon Stacy Waddy of London. He preached in Christ church, but the principal event of his brief stay was a reception in his honor at one of the schools of his mission. A large company of Europeans and Americans heard him tell of the history of the S. P. G. and of its labors in many countries at the present time. He emphasized the fact that the Christian gospel is dynamite and that the teaching of it can be entrusted only to trained leaders of the highest type. The canon will also visit Malaya, China and Japan before returning to England.

* * *

Ancient Superstitions Losing Power

The annular eclipse of the sun on Aug. 21 attracted much interest. The central point of observation was Hua Hin in south Siam where thousands gathered to watch the spectacle. King Prajadhipok viewed it from his summer palace at that place. It is interesting to note that superstition concerning eclipses is losing its hold on both Chinese and Siamese. Groups on the streets of Bangkok used smoked glass and photographic film to make their observations, and there were almost no fireworks or drum-beating.

* * *

King Builds Moving Picture Theater

Siam may be justly proud of the new Chalerm Krung theater which was the gift of his majesty to the Siamese people. Costing nearly a million and a half ticals ($250,000), it is undoubtedly the finest theater in the far east. It is beautifully lighted and decorated, and its air-cooling system makes Americans homesick. The main auditorium seats 1600 persons and there is a smaller one accommodating 300 for private performances. American, British, German, and Chinese films have been shown, but so far the quality of these productions has not matched the excellence of the building.

EDWARD MOWBRAY TATE.

Leading Clergymen to Speak at Yale

Among the scheduled speakers at Yale university's Sunday morning chapel services this year are H. E. Fosdick, Willard L. Sperry, Robert Russell Wickes, J. Edgar Park, Henry Sloane Coffin, George A. Buttrick, Reinhold Niebuhr, Morgan Phelps Noyes, Richard Roberts, E. F. Tittle, Albert E. Day and Rabbi Louis L. Mann.

Was Tshekedi Justly Treated?

Deposition of African Chief for Punishing White Offender Raises New Aspects of the Color Question

(British Table Talk)

LONDON, Sept. 19.—It does not seem long since I had tea with the African chief who has been the chief figure in the news of this week. A tall, slim, quiet, courteous African, he seemed to all of us who met him during his visit to London a man of character to be trusted. In the office of the London missionary society he found himself at home; his father, Khama, was always a loyal friend of the society; the story of this chieftain has a secure place among all the annals of missions. The son of an African sorcerer, who ruled his tribe as a Christian statesman for more than 50 years, he will never be forgotten. Tshekedi seemed to me a serious man eager to preserve the tradition of his father so that he, the regent as he was, might hand it unbroken to the heir when he comes of age. Now it has come to pass that this serious chief is suspended from his office, "pending the king's pleasure." This was the verdict of Admiral Evans, who appeared in Bechuanaland, with what seems a film accompaniment of marines. The gallant admiral gave his decision; there was no disorder; he returned, and the chief went forth to the Tati reserve where he is to live till his suspension is ended.

* * *

Black and White

The only charge brought against the chief was that he had tried a European named Macintosh before the native court of his tribe and had him flogged for behavior which the man himself did not defend. The admiral promptly decided that Macintosh must not live any longer in the protectorate or in any native reserve. He was one of those white men who bring defilement into any native community. The chief claimed that he had appealed to the white magistrate to deal with the man and he had not done so; this claim has not been refuted publicly. Most people in this country take the position that it is wise under present conditions that native courts should not try white men. But they take also the position that this is only reasonable if justice is administered firmly by white magistrates when such scandals as this in Serowe take place. If a native chief, jealous for the welfare of his people, cannot get the help of the white magistrate, and then takes the law into his own hands, there is a technical breach of the law, but in equity no severe sentence can be dealt out to the chief.

At present we are waiting for further evidence. The colonial secretary will have to deal with the matter. Tshekedi is seeking to put his case in London; if he does my friend, Mr. Jennings of the L.M.S., will accompany him, as well as the counsel from the Cape, who was not allowed, on technical grounds, to speak at the inquiry. The whole business must be dealt with in London if what seems grave wrong is to be righted. Probably after some face-saving the time of suspension will be shortened. But in a time in which the relations between the races in Africa and elsewhere are in so critical a condition, it is of the utmost importance that the strictest justice should be enforced between black and white. It is a happy thing that I can report the almost complete agreement of feeling in this country and even in South Africa. If Tshekedi comes to London he will not be received as a chief in disgrace.

* * *

Will Europe Disarm?

The prime minister is back in London. He has to deal this week with the plans for the disarmament conference. Since the adjournment of that conference it cannot be said that the condition of Europe is any more favorable to the cause of disarmament. The German foreign secretary, Baron von Neurath, vehemently declares the mind of Germany to be peaceful. But from Austria there come constant complaints of German threats, and certainly the speech of Herr Hitler and his lieutenants, whether it is for home consumption or not, is not such as to tempt France to beat its swords into ploughshares. Britain is said to be busy in promoting some small measure of agreement between France and Germany, but the situation in Europe is still grave in the extreme. Mr. Wickham Steed, at one time the editor of the Times, and without question an authority of the first rank, says in the Christian World that the two main alternatives on the horizon in the international field are either the collapse of Hitlerism on and through a German revolution, or a European war within a calculable and not very distant future.

* * *

British Trade Improves

Trade seems to have taken a turn for the better. Exports and re-exports in August showed an increase of £3,253,939 on the August totals of last year. Imports an increase of £3,432,077. Employment showed an improvement of 57,000 in August, and 648,000 in the year. The revenue returns were £6,000,000 more than those of August 1932. These gains in themselves are small, but leaders in industry count them significant.

It is remarkable how in a time of depression the health of our people, according to Sir George Newman, chief medical officer of health, has shown a definite improvement. The infant mortality, for example, is half that of 1901-1910! In 1900, 142,912 children died under one year of age; in 1932 only 39,933. There has been a great decline in the number of deaths from the great constitutional diseases; the death rate in 1932 was only 12 per 1000. The report of Sir George is an eloquent witness to the value of the social services by means of which Britain has met some of the perils of the long depression. But physical health is not everything; when the losses of these years can be measured it will be seen how much the unemployed have suffered in

mind and heart. The damage is more psychological than physical.

* * *

Goings-out and Comings-in

We have had visitors from America this summer but not so many as in other years. Dr. Parkes Cadman sails this week; he has been chiefly in his beloved Shropshire. Miss Seabury has made a host of friends here and given to missionary societies rare gifts of counsel and inspiration. Dr. Jesse Jones, who is a familiar and always welcome friend, has been in Anglesea in a place not easy to spell and impossible, except for the Welsh, to pronounce. He has been in Liberia to investigate the educational system of that country. Mr. Robert M. Bartlett, the author of that arresting book, "Builders of a New World," has had a short but happy ministry in Mill Hill. Dr. Archibald has been back from Canada in old scenes at Westhill, Birmingham, of which he was the founder. The Rev. William Paton of the International missionary council is on his way to America, where he is to lecture at Hartford and in other places, and to confer with missionary leaders upon the many matters in which united action must be taken, such for example as higher education in India.

* * *

And So Forth

"Capetown is now only eleven days distant, Calcutta less than seven. Australia will ultimately be an eleven days journey instead of more than twice as much." Such are the changes which the conquest of the air has brought to pass.

Mr. Churchill is to speak after all from the B.B.C. upon India, but no time is fixed. The joint select committee on India resume their sittings in October.

Mr. Eden, the undersecretary for foreign affairs, is now in Paris dealing with the plans for the disarmament conference. Mr. Eden has won for himself a strong position in the government; he will be a powerful figure among our statesmen.

Among books on no account to be overlooked are the "Collected Poems" of Mr. Chesterton and "Ways and Crossways" by M. Paul Claudel, who has a vision of an underground church to be built in Chicago.

EDWARD SHILLITO.

Jews Honor Twelve Christians

According to the opinion of Jewish newspaper editors, the 12 outstanding Christians who have most vigorously supported Jewish political and civil rights, and who have been most persistent in their opposition to anti-semitism during the Jewish year 5693, are: Michael Williams, editor the Commonweal; Sir Eric Drummond, of the League of Nations; Sir Arthur Wauchope, high commissioner of Palestine; Premier Benito Mussolini; Pres. Thomas Masaryk of Czechoslovakia; Camille Cheutemps, French minister of the interior; U. S. Senator Joseph T. Robinson; S. Parkes Cadman; John Haynes Holmes; Sir John Simon, foreign minister of Great Britain; H. R. Knickerbocker, foreign correspondent of the New York Evening Post, and Everett R. Clinchy, director of the National Conference of Jews and Christians.

China Begins Rehabilitation

War and Floods Leave Widespread Devastation—Summer Conferences Plan Aggressive Program

(Correspondence from China)

SHANGHAI, Sept. 8.—Now that the Sino-Japanese struggle has somewhat lessened in tensity it is difficult to say just what is the major interest or problem confronting China. Attention is again turning toward the problem of deciding which of the many mountainous problems scattered around should first receive consideration. The Yangtze dragon and the Yellow river have both been running amuck. The Yangtze started to subside before it got to where it could do its worst. But the Yellow river showed itself more avid of destruction. In Honan province, particularly, it wreaked much damage. These floods and the situation in the war fronts inside the Great Wall have raised the question of rehabilitation. The Chinese government plans to put $4,000,000 (Mex.) into flood relief in Honan. The areas which became quiet after the signing of the Sino-Japanese truce agreement on the last day of May were left in a devastated condition. Nineteen counties were involved. The estimated loss of property and livestock amounted to $100,000,000 (Mex.). The farmers were deprived of their crops. Rehabilitation relief of these areas is looked on as a national problem. Early in June the executive yuan appointed 25 notable persons to organize a committee for relief of these districts. The central government and the Chinese banking consortium of Shanghai are each to provide $10,000,000 (Mex.) for this rehabilitation relief. Carrying out this scheme, however, will go

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forward only as fast as the withdrawal of Japanese troops from this district is made effective.

* * *

Varying Fortunes of Communists

Feng Yu-hsiang is quiet. He has retired to Taishan to await events. Civil war has been active in Szechuan with reports stating that the 24th army has been thoroughly beaten. Reports have it that in and around Kiangsi the campaign for the suppression of the communists has registered some success. In Fukien, however, the communists have advanced. Missionaries have had to flee from Yenping on their account and there is talk of their menacing Foochow. Civil conflicts, therefore, while not as widespread as heretofore are still with us. Far away Szechuan is left practically to settle its own internal disturbances. The communists, however, are a goad to considerable effort on the part of the central government.

* * *

Sees China as Home for a Cooperative Society

Pessimist prognosticators are constantly trying to infect us with defeatism with regard to China. It is difficult at times to dodge the jabbings of their needles. For that reason a pamphlet on "Chinese Government Economic Planning and Reconstruction since 1927," written by Mr. Gideon Chen of Yenching university and published by the China Institute of Pacific Relations, affords a welcome antidote to the defeatist toxin. This pamphlet shows that for the first time in history the government of China is interested in the economic reconstruction of the country. Much of the planning remains unimplemented. Such paper planning, however, shows that the central government is not altogether mired in the political slough of despond. Concrete efforts indicate, moreover, that this is not all just a waking dream. There are 81,278 km. of new roads with further construction thereof going on in seven provinces. Motor buses ply in many uncharted directions. Farmers' banks operate in Kiangsu, Chekiang and Kiangsi with more projected. Rural cooperatives to the number of 2,742 have been set up by various government authorities. Under a farmer's organization law 11,137 farmers' unions have been organized in 17 provinces. Government afforestation stimulation has led to the planting of 54,025,965 trees. The Tangshan railway shop has produced four successful locomotives. "Highways, conservancy, cooperative societies, and to a large extent, rural reform have become matters of common interest to the provinces."

Mr. Chen does not believe that either Russian communism, Italian fascism or capitalism is destined to guide the economic life of China. China's future economic system, he thinks, will be one of economic cooperation because "the principle of cooperation is in harmony with Chinese social and economic ideas and practices."

* * *

Conferences Show New Christian Vigor

The Christian movement needs badly a somewhat similar pamphlet setting forth the actual activities of Christians along lines of social welfare with a view to offsetting the prevalent overemphasized notion that Christianity has little or nothing to offer Chinese youth in the way of worthwhile service. The Christian movement, like the Chinese government, is doing much more socially reconstructive work than is often realized. Indeed Christians are, in an uncoordinated way, tackling most of China's current social problems. As in political circles so in missionary circles, the summer has been marked by aggressive thinking on current issues. In the conferences at the summer resorts thinking has been directed to many pressing environmental problems. Those attending them have faced pending issues more frankly than for some years. "Re-Thinking Missions" has occupied the attention of some groups. But thinking in these conferences has gone a step beyond that report, in that, while they have faced the challenges raised therein, they have endeavored to think them through the terms of Christian experience and responsibilities.

* * *

Literature Plans Developing

There have been other significant conferences. Chinese students have gathered in many places. The Y.W.C.A. has just closed a national convention. In no case, however, has definite information of the lines of thought pursued therein yet come to hand. Dr. S. M. Zwemer held several conferences and thereby brought the somewhat overlooked work among Moslems again to the forefront of Christian planning. For about a month a writers' conference, composed mainly of Chinese, met in Kuling to consider the promotion of literature suited to current needs. This resulted in the formation of a National Association for the Promotion of Christian Literature and a Writer's Fellowship, each organization independent of the other. A three-year plan for the production of literature for educated youth was agreed on. This includes the issuing of 50 pamphlets, 20 to 25 books and five translated works of a classical nature. Dr. D. Willard Lyon has recently arrived in China to spend a year assisting in the working out of these plans.

None of those participating in these summer thinkings and plannings imagines that the size or difficulties of the rural situation, the communist movement or the task of making religious education work in the social milieu have lessened. Neither do they underestimate the strength of the forces inhibiting the progress of Christianity. But the summer has increased understanding of them and augmented the Christian determination to do a bigger bit in meeting them.

FRANK RAWLINSON

International Emphases at Drew Founders' Day

Founders' day activities at Drew university this year will stress the international aspects of the Christian message. On Oct. 19, the day set, Bishop McConnell and Prof. Hocking will be the chief speakers; Bishop McConnell will discuss "The Church and the Non-Christian World," Prof. Hocking, "Christianity and the Non-Christian Religions."

Would Revise Exclusion Laws

Liberal Movement Seen Growing—Meiklejohn on Adult Education—Dr. A. W. Palmer in California—Creel on NRA

(Correspondence from San Francisco)

SAN FRANCISCO, Sept. 21.—The movement in California to end Asiatic discrimination by establishing immigration quotas is quietly gaining ground. The change proposed would allow 105 Chinese and 185 Japanese to enter annually. On Sept. 20, in San Francisco, Samuel J. Hume debated with ex-Senator Samuel M. Shortridge, who fostered the present exclusion laws in the senate in 1924. Mr. Hume is a cousin of Dr. Hume, the India missionary. Prominent in Rotary circles, he has carried his message to many clubs. Chambers of commerce are coming to realize that a change will be to their profit. Dr. Frank Herron Smith, superintendent of the Japanese Methodist conference, in a letter to the Berkeley Gazette of Sept. 19, charged that the reactionary California joint immigration committee "is made up of a handful of self-appointed, elderly gentlemen whose lives are devoted to exclusion—a sort of nom de plume for a few men who do not wish to use their own names." He claimed that "practically every religious and educational organization in the state, not to mention women's clubs, P. T. A.'s and luncheon clubs," is on record favoring a change.

Dr. Albert W. Palmer of Chicago will speak at a Race Relations institute to be held Oct. 20 in the First Christian church, Oakland.

* * *

Dr. Meiklejohn on Adult Education

Dr. Alexander Meiklejohn, who is starting an adult education center in San Francisco, with assistance from a foundation, claimed in a recent interview that adult America is half-starved. His coming to the coast is considered as an addition to the liberal forces. To be at the same time a vice-president of the League for Industrial Democracy and a university president seems paradoxical out here! The University of California conferred upon him one of the three honorary degrees given at the last commencement. In an address to the students he differentiated between the tennis and baseball codes of sportsmanship, claiming that the college man should carry into the workaday world the ideals of the former, seeking to give the opponent the benefit of the doubt.

* * *

Two Denominations Convene

Albert W. Palmer of Chicago theological seminary will give three addresses before the State Congregational conference in Fresno, Oct. 17-19. Theodore G. Soares will open the conference with an address on "Have We a Gospel?" An international luncheon with the women of the Japanese, Armenian and German churches serving with their hosts in the First church will be an interesting feature.

Harold Camp, retiring president, will welcome the Northern California Baptist convention to his own church, the First Baptist of Oakland. The sessions are to continue for four days beginning Oct. 2.

* * *

Pastors' Wives Organize

The wives of Berkeley pastors have taken for the name of their organization "P. B. T."—which stands for the "Power Behind the Throne." No code of working hours has yet been adopted. At the annual family picnic held on Sept. 19 in Live Oak park a tin measuring cup was presented to the wife of the pastor who could show the biggest salary cut on a percentage basis.

* * *

In the Realm Of Politics

At the Berkeley women's city club dinner Sept. 14 in the interests of NRA, presided over by Pres. Robert G. Sproul of the University of California, George Creel, of war-time propaganda fame, answered questions on the NRA which he directs on the coast. His appeal for social justice was impressive and moving. Humorous sallies answered some hecklers.

Somebody asked him if NRA mistakes would not be capitalized by republicans. "Republicans?" questioned Creel. "Where can you find one? The Smithsonian institution is hunting one to be stuffed for display as an object of historical interest."

Creel, like Will Rogers, has been mentioned as a possible democratic nominee for the governorship. Creel told us he had not had the advantage of schooling after he reached the age of 12, which beats the humorist's record. Upton Sinclair has already announced that he will seek the democratic nomination in the primaries. Previously he has run for governor on the socialist ticket. Senator Hiram W. Johnson, who was 67 years old on Sept. 2, is sure to seek next year the democratic nomination for United States senator. Feeling runs high against him in his former party, but he has still a surprisingly strong following among the masses.

* * *

"Higher Evangelism" Up to Date

Prof. Kenneth J. Saunders, who has been acting professor of religion at Vassar, has returned to Berkeley for a visit, after escorting the aged Gaekwar of Baroda across the country. The Pacific school of religion announces his six lectures on the Earl foundation (broadcast by KRE) on "Ideals of East and West," the series ending Oct. 4. The Earl foundation of $100,000 for "higher evangelism" brings many interesting speakers to the university city. Dr. W. E. Hocking delivered lectures on missions and Prof. Guenther Roeder of Hildesheim, Germany, gave three lectures on archeology this month.

* * *

And So Forth

The First Christian church of Oakland will be the meeting place on Nov. 9 for the institute sponsored by the Federal council of churches on evangelism and church management. J. M. Bader will be one of the speakers.

STANLEY ARMSTRONG HUNTER

Ashby Jones in Atlanta Pulpit

Famous Baptist Preacher Accepts Call from Congregational Church—South Roused by Murder Records

(Correspondence from the Southeast)

TAMPA, Sept. 25—Dr. M. Ashby Jones, noted Baptist minister, will assume the pulpit of Central Congregational-Christian church, Atlanta, on Oct. 1. This announcement will be of wide interest for many reasons. Dr. Jones, long a leading thinker and outspoken advocate of social application of the gospel, retired two years ago from the pastorate of the Second Baptist church, St. Louis. He has been living in Atlanta since that time. The invitation from the Congregational church pulpit committee stated the case as follows: "While Dr. Jones is a Baptist minister, a former pastor of Ponce de Leon Baptist church here, his teachings have been so liberal and his activities so largely interdenominational, that his congregations both here and elsewhere have been made up of many with no regular church affiliation. That this will likewise be the case at Central Congregational church is the expressed wish of the church."

Of interest in the acceptance of this invitation to become guest preacher of the church is the fact that Dr. Jones will be returning to his old pulpit, since the present church building of the Congregational church was purchased from the congregation of the Ponce de Leon Baptist church about a year ago. Dr. Jones succeeds the late Dr. William T. McElveen, who died last April.

* * *

Georgia Synod To Meet

The Georgia Presbyterian synod will meet Oct. 10 at Griffin, Ga. Rev. George M. Wilcox, pastor of the Vineville Presbyterian church, Macon, is the retiring moderator and the Rev. A. L. Patterson, pastor of the Hull Memorial church, Savannah, is clerk. Dr. Wilcox will preach the annual synod sermon.

* * *

Chinese Educator Reports Progress in Homeland

Dr. Herman C. E. Liu, president of Shanghai Baptist university, Shanghai, China, is making an extensive tour of the southeast. He has addressed large audiences in Richmond, Atlanta, Birmingham and other cities where the Baptist denomination is numerically strong. Dr. Charles E. Maddry, secretary of the Baptist foreign mission board, is accompanying Dr. Liu on his tour, which seeks to inform the American churches on the foreign misson outlook in China. Dr. Liu seemed optimistic over the outlook in China, declaring that, in spite of the troubles growing out of the Japanese invasion and the strife and poverty in the land, genuine political and economic progress is being made. He expressed deep appreciation for the friendship of the American people for China and asserted the Chinese people felt that their

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Atlanta to Hear Notables

A winter concert series including lectures by Dr. Glenn Frank, president of the University of Wisconsin, Dr. S. Parkes Cadman, pastor of Central Congregational church, Brooklyn, Walter Lippmann, Eugene O'Neill and other notables, has been announced in Atlanta. The Sunday afternoon concerts and lectures will be held in the Fox theater beginning Oct. 29, when Dr. Frank will lecture.

* * *

Homicide Record Stirs South

Florida cities, Jacksonville and Tampa, are smarting under the wide publicity given their high rate of homicides. Figures recently made public by Fredrick Rex, Chicago city librarian, and newspapers have sought to explain away some of the murders credited to the city of Tampa. They point out that of the 26 murders in 1933 listed for Tampa only ten were actually killed in the city limits. The remainder were wounded outside the city and brought into local hospitals where they died. This is a point, if you want to take it. The fact, however, remains that Jacksonville led all the cities in the country in murders for the current year and Tampa stood sixth on the list of cities in proportion to population. Homicides in the south have increased in the past few years to an alarming extent. Many of the murders have been gang affairs. Of the cities listed, the top 12 were in the south, Memphis, Atlanta and Birmingham standing at the head of the list with Jacksonville.

* * *

Tampa Pulpit Changes Occupants

Rev. John Chapel Tims, for the past 27 years pastor of the First Presbyterian church, Tampa, has resigned his pulpit because of failing health. Rev. John A. Redhead, pastor of the First Presbyterian church, Farmville, Va. has accepted a call to succeed Dr. Tims. He will assume the pulpit early in October. Dr. Tims has brought the local church out into a large place of service in his long pastorate and developed one of the leading churches of the southern Presbyterians.

* * *

To Protect Seminoles

An organization for the protection and promotion of the interests of the Seminole Indians of south Florida has been perfected in Tampa with Dr. John S. Helms, leading Tampa physician and lover of Indian life and lore, as its guiding spirit and presiding officer. The association will seek to promote the legal and social interests of the dwindling Indian tribe that was once the invincible foe of federal invasion of Florida. These Indians are living in the Everglades on the most undesirable land in the country and are the prey of all kinds of exploitation of the bootlegging and medicine show variety. It is the purpose of the association to arouse public sentiment in favor of the Indians and to seek protective measures in the courts for these picturesque people of Florida's early history. Directors of the Seminole association include: Rev. A. Fred Turner, pastor of the First Methodist church, Tampa, L. A. Whitney, Alexander Blair and Rex Beach, noted novelist.

* * *

Dedicate Pro-Cathedral At Atlanta

Dedication of the pro-cathedral of the Episcopal diocese of Atlanta took place recently. The building occupies a part of the lot to be occupied by the new cathedral, construction of which will be under way soon. The congregation of St. Philip cathedral, an historic and influential Christian body in Georgia, have moved to the pro-cathedral for public services under the leadership of Dean Raimundo de Ovies. Impressive dedication ceremonies were held at the pro-cathedral Sunday, Sept. 24 when Rev. C. B. Wilmer, honorary canon, and Bishop H. J. Mikell were celebrants.

* * *

"Christian Index" Marks Its Century

Public ceremonies and an historic pageant in observance of the one-hundredth birthday of the Christian Index, Baptist paper of Georgia, were held last week in Washington, Ga. The denominational weekly was founded in Washington, D. C., as the Columbian Star in 1824, and was moved to Georgia and renamed the Index in 1833. Dr. Rufus W. Weaver, former president of Mercer university and a member of the federal literacy commission in Washington, D. C., was the principal speaker of the centennial celebration.

ADIEL J. MONCRIEF, JR.

Church Establishes Two Pulpits—For Theology and Science

Recognizing the increasing rapproachment between theology and science, the rector and vestry of St. Paul's Reformed Episcopal church, Chicago, are establishing two pulpits there—one for theology, the other for science. The former will be filled by Rev. Martineau Darnell, rector at St. Paul's, alternating with other clergymen; the latter by distinguished leaders in the realm of science. "Never departing from the teachings and principles of Jesus, the movement will seek an interpretation of life to the end that man may realize his innate divinity and enjoy the fulness of life." St. Paul's is the church made famous by the late Bishop Samuel Fallows.

Norman Thomas to Speak at Debs Dinner

Norman Thomas, Morris Hillquit and Daniel W. Hoan will speak at the Debs commemoration dinner to be held at the Tower Town club, Chicago, Oct. 29.

Celebrate 250th Anniversary of Presbyterianism in America

A great motor caravan of Presbyterians, including distinguished leaders of the two major Presbyterian denominations, made an all-day journey, on Oct. 4, through the eastern shore of Maryland and Virginia, with stops at historic shrines in various towns, beginning with Princess Anne, and having as objectives Manokin, Rehoboth, Makemie Park, Salisbury, etc., all in celebration of the 250th anniversary of the beginnings of organized Presbyterianism in America, dating from the arrival of Francis Makemie of Ireland on the eastern shore in 1683, he being given credit for organizing the scattered Calvinists into regular Presbyterian churches.

General Moseley Attacks DePauw President

Gen. George Moseley, who during the late war was given many medals by foreign governments, has attacked Pres. G. Bromley Oxnam of DePauw university, for encouraging a decline in enrolment in the student R. O. T. C. One of Dr. Oxnam's first acts as president was to make student military training optional rather than compulsory. It is reported that the corps' enrolment has dropped from 549 to 106.

Disciples May Revise United Missionary Setup

The International convention of the Disciples of Christ, held in Pittsburgh this week, will have as one of its chief tasks the consideration of five recommendations bearing upon the setup of the United Christian missionary society. These were originally framed by the commission on missionary policy and relationships, of 19 members. They seek, in brief: separation of the United society from the board of church erection and the National Benevolent association; an even closer coordination between the strictly missionary elements of the United society; the gradual coordination of the educational activities of the denomination, including religious education, social education, etc.; the continued union of missionary and educational activities in one society, with large emphasis on Christian education.

World Baptists May Not Meet in Berlin

It is reported probable that the Baptist world alliance, which was scheduled to meet in Berlin, Germany, in August 1934, will meet in some other European city; Zurich is mentioned as a likely choice.

Dr. B. I. Bell Named Cathedral Canon

Rev. Bernard Iddings Bell, for 14 years, until last July, warden of St. Stephen's college, Annandale, N. Y., and professor of religion in Columbia university, has been named honorary canon of St. John's cathedral, Providence, R. I.

Christian Observer 120 Years Old

The Christian Observer, oldest publication of the Presbyterian Church in the U. S., has recently celebrated its 120th birthday. The paper was founded in 1813 as the Religious Remembrancer; it took its present name in 1840. It is published from Louisville.

Women to Lead in Nationwide "Human Needs" Drive

In nearly 400 American communities, between Oct. 15 and Nov. 12, thousands of women "ambassadors of understanding" will go forth to tell the needs of social agencies. In this 1933 "mobilization for human needs" these women, on behalf of numerous national welfare organizations, will undertake to make the public conscious of carrying forward settlement work and playgrounds, children's institutions and camps, vocational guidance, etc. At churches, club meetings, public luncheons,

and in the homes these appeals will be made. Hon. Newton D. Baker is chairman of the movement, and there has been appointed a women's committee of 55 national organization chiefs and state leaders under Mrs. Franklin D. Roosevelt. Local committees will be established in the 400 communities.

United Missionary Conference In Chicago Next Month

All major Protestant denominations of Chicago and nearby cities will cooperate in a united foreign missions conference in Chicago, Nov. 5-10. Bishop E. L. Waldorf is chairman of the Chicago committee. The opening event of the conference will be a mass-meeting in the Chicago stadium, Sunday afternoon, Nov. 5. E. Stanley Jones will be the chief speaker. Other speakers during the week of meetings will be Miss Yi-fang Wu, president of Ginling college, Nanking, Charles R. Watson, president of the American university, Cairo, Egypt, and Logan H. Roots, Episcopal bishop of Hankow, China.

Urge President to Clarify Labor Policies Under NRA

Declaring that the labor clauses of the NRA are vague and subject to many confusing interpretations, a delegation representing liberal, radical and labor groups, on Sept. 22, urged President Roosevelt to clarify the administration's attitude by an immediate declaration regarding "the elementary rights of workers to organize and select their own representatives," to assemble, strike and picket without police interference or arbitrary arrest. A. J. Muste, of the American civil liberties union, was chairman of the delegation.

Drunkenness in National Capital Mounts to New Highs

The National prohibition emergency committee reports that since beer's return arrests for drunkenness in Washington, D. C., have mounted to new all-time highs. More arrests for drunkenness were made in August than in any previous month in Washington's history. They were at the rate of 20,880 arrests a year. If the same rate applied in the whole country as in the nation's capital, the arrests for drunkenness for one year in the United States would total 5,263,000.

Dr. Burnet Declines Call to New York Church

Rev. Adam W. Burnet, of Westborne Presbyterian church, Glasgow, has declined the call recently extended him by Fifth Avenue Presbyterian church, New York city.

Japanese Christians Mourn Passing of Dr. Hiraiwa

Methodism in Japan has lost a leader in the death of Dr. Yoshiasu Hiraiwa, who since his conversion in 1878 had served as pastor, educator and bishop. Coming from a family of high rank, Dr. Hiraiwa was converted under the preaching of Dr. George Cockran, a Methodist missionary in Canada. He was chairman of the Japan conference of the Canadian church from 1901 to 1907, and was active in the movement for the union of the three branches of Methodism in Japan. He served as bishop of the Methodist church in Japan from 1912 to 1919.

The New Films

These summaries and evulations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

The Big Brain

(George E. Stone, Fay Wray) (RKO) Supposedly based on life of notorious "Jake the barber." Brazen hero "advances" from barber trade into shrewd stock swindling. Operations reach height and exposure in England. Well acted, fast moving, but with fundamentally unwholesome situations.

For A: Hardly. For Y: Better not. For C: No.

Hell's Holiday

(Original War-films) (Superb Pictures) Compilation of actual war films, some excellent, some ordinary, showing grim and ghastly reality of world war. Accompanying voice helps keep continuity in material from scattered sources, but offends often by poor English, maudlin eulogy and sentimental bombast.

For A: Hardly. For Y: Perhaps. For C: No.

One Man's Journey

(Lionel Barrymore) (RKO) Homely, human story glorifying the country doctor who foregoes his own ambition to serve poor community devotedly. Barrymore appealing and convincing. May Robson notable as the understanding housekeeper. One seduction scene unfortunately mars this fine picture for youth.

For A: Worthwhile. For Y: Doubtful. For C: Beyond them.

Penthouse

(Warner Baxter, Myrna Loy) (MGM) Gangster-mystery-murder melodrama, in luxurious surroundings, well written, directed and acted. Lawyer-hero, his reputable standing lost by defending gang case, solves murder of gangster mistress with help of alluring heroine. Heavily spiced with sex affairs, shooting thrills and fast night life.

For A: Good of kind. For Y: Unwholesome. For C: No.

The Power and the Glory

(Spencer Tracy, Colleen Moore) (Fox) Pretentious "new" stuff, told by jumpy cut-backs and off-screen voice, about crass, unpleasant hero made successful by loyal wife. When white-haired, he meets new "love," deserts wife—suicide. Hero's grown son then has child by the second wife—hero's suicide. His career supposedly justified.

For A: Depends on taste. For Y: Unwholesome. For C: No.

Turn Back the Clock

(Lee Tracy, Mae Clarke) (MGM) Breezy hero, in humble circumstances, envies rich pal and an accident lets him live life over in pal's circumstances. Disillusion and contentment follow. Action is fast, dialogue lively, and comedy plentiful. Utter improbability of story quite unimportant. Good light entertainment.

For A: Fairly good. For Y: Very good. For C: Fair.

Voltaire

(George Arliss, Doris Kenyon) (Warner) Takes some liberty with French history yet outstanding entertainment for cultured audiences. The old Voltaire appears as a firebrand who fights for tolerance, defying king and inciting populace to revolution. Fine settings, fine cast, but Arliss' superb acting is chief feature.

For A: Notable. For Y: Worth while. For C: Beyond them.

Best Recent Films for Family:

The Man Who Dared	F. P. 1
Three Cornered Moon	Dangers of the Arctic
Paddy the Next Best Thing	Lady for a Day

Films of Special Interest to Adults:

The Masquerader	Doctor Bull
Tugboat Annie	I Loved a Woman
One Sunday Afternoon	The Good Companions

BOOKS RECEIVED

The Jails of Virginia, by Frank W. Hoffer, Dalbert M. Mann and Floyd N. House. Appleton-Century, $5.00.

The Literature of the Old Testament, by Julius A. Bewer. Revised edition. Columbia University Press, $3.00.

Flush, a Biography, by Virginia Woolf. Harcourt, $2.00.

The Woods Colt, a Novel of the Ozark Hills, by Thames Williamson. Harcourt, $2.00.

Bonfire, by Dorothy Canfield, Harcourt, $2.50.

Three Lives, by Gertrude Stein. Modern Library, 95 cents.

Healthy Childhood, Guidance for Physical Care, by Harold C. Stuart. Appleton-Century.

Busy Childhood, Guidance Through Play and Activity, by Josephine C. Foster. Appleton-Century.

Happy Childhood, the Development and Guidance of Children and Youth, by John E. Anderson. Appleton-Century.

The Illiteracy of the Literate, a Guide to the Art of Intelligent Reading, by H. R. Huse. Appleton-Century, $2.00.

Bethel and Aurora, an Experiment in Communism as Practical Christianity, by Robert J. Hendricks. Press of the Pioneers, $3.75.

Peloubet's Select Notes on the International S. S. Lessons for 1934, by Amos R. Wells. W. A. Wilde Co., $2.00.

Preachers Present Arms, by Ray H. Abrams. Round Table Press, $2.50.

The XVIIIth Hole, by John Phelps Fruit. William Jewell Press, Liberty, Mo.

YHWH, by Edward Remington Ames. James Prince, 3201 Manitou Ave., Los Angeles.

Worth Remembering, by Rhys James. Longmans, $2.00

Chinese Rhymes for Children, by Isaac Taylor Headland. Revell, $2.00.

The Woolly Lamb of God, by F. Fraser Bond. Revell, $1.00.

Thunder Shield, by Frederic F. Van de Water. Bobbs-Merrill, $2.00.

Strange Victory, by Sara Teasdale. Macmillan, $1.00.

Slanting Lines of Steel, by E. Alexander Powell. Macmillan, $2.50.

Jesus the Light of the World, the Story of Stories, by Frederick F. Kramer. Revell, $1.50.

Christianity and Coercion, by Francis J. McConnell. Cokesbury, $1.00.

The Cokesbury Marriage Manual, edited by William H. Leach, Cokesbury.

What Men Are Asking, by Henry Sloane Coffin. Cokesbury, $2.00

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